THE INDEPENDENT.

PUBLISHED FOR THE PROPRIETORS, "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

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THE INDEPENDENT.

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THE EDITORS TO THE PUBLIC.

The undersigned are alone responsible for the character and sentiments of *The Independent*. They have competent assistance in the departments of news and correspondence, and the Journal is established on an adequate pecuniary basis.

LEONARD BACON.
JOS. P. THOMPSON.
R. S. STORRS, Jun.

Domestic Correspondence.

LETTER FROM CALIFORNIA.

SAN FRANCISCO, Nov. 14th, 1849.

MESSRS. EDITORS:—Perhaps a voice from a watchman at this outpost will not be unwelcome. I have now entered on my second year of vigil and of labor. For four months I occupied this post *alone*. The year for which I was employed as chaplain to the citizens of this town expired on the 1st inst. That year was one of great change and great improvement. On my arrival on the 29th of October, 1848, there might have been here a population of fifteen hundred. Now we number fifteen thousand; some say twenty, and others still twenty-five thousand souls! The town then exhibited the appearance of a thriving village: now we have the crowded and busy avenues of a growing metropolis. A few ships only rode in our harbor—now the fleet of an eastern city shuts out the "contra costa" from our view. An arrival was then hailed as a rarity, and announced with cannon—now *thirteen* vessels in one day *do not* seem to add to our fleet, or attract the attention of others than the owners and consignees. It was with great difficulty goods could then be landed over the mud flats of the receding tide—but now "Central Wharf" is marching out to deep water and receiving the products and wares of all nations. Receiving ships, too, are moored for storage, while the demands of a growing commerce are filling up the "flats" for the erection of stores and warehouses, and the "steam pile driver" is settling down the foundations of others over the bay itself. We had no means of conveyance south or north only on horseback and in launches—now daily stages connect this center with distant towns, and *steamers* also daily communicate with the rising towns on the bay and rivers. The "Senator," recently arrived from the States, now makes the trip by daylight between this and Sacramento city—the New York and Albany of this country, and of about equal distance the one from the other. As on the Hudson, so here steam and sail vessels of every tonnage ply our waters and divide the commerce of this inland sea.

We had no mail communication between one town and another, only such as friend offered to friend or stranger—now regular mails and post-offices transmit and distribute for the convenience and advantage of all. Still there are some things that remain the same. The soil is still uncultivated. It has known no change, only more feet tread upon it, and less of its scattered oaks adorn its surface. Gold is still the staple of the land. This still attracts the emigrant. This still spreads distant sails for our harbor. This still turns the world upside down. This still develops the energy of the all-conquering Anglo-Saxon. This still crazes the brain, corrupts the heart, and ruins the soul of miner and trader. This still blinds the reckless fortune-hunter to exposure, to disease, to the grave, and to the future world. And this, too, still lures on thousands to disappointment, and many to the knife and "revolver" of the suicide or the murderer. It is still the curse of the land. The love of it is still the root of all our many evils.

The natives of the country remain, but they are Californians still—a race of gamblers, as fond of horse riding, fandangos and finery, but as indolent and worthless, as inefficient and superstitious as before. Some of them may have been aroused by the example of the enterprising Americans; some of them may have dropped a few national absurdities. Indeed there is an *inquiry* for the *Bible* among a few. Now and then one seems to start for a race with his new and driving neighbor. But we look generally upon the new or mixed Mexican blood here as doomed to the fatality of degenerate race. A portion will rise and be benefited by their intercourse with foreigners; a part and the most will retire like the red races, and waste away. This process has already begun since the occupation of this land by the American forces.

As the Californian, so also the American is the same—the same industrious, active, successful man. A saw-mill goes up—an American puts it up. A boat's keel is laid—an American lays it. Brick-kilns are burnt—an American burns them. House frames and stone and brick walls rise from the soil—an American puts tenon to mortise and layer upon layer. Wharfs unite the shipping with the shore—American enterprise drives the piles. Hills are leveled and marshes filled, streets graded and trenches dug—it is American money and American management that employ and direct foreign labor to the accomplishment of the object. The Spaniards occupied this country before the Pilgrims landed at Plymouth. Behold the sons of the Pilgrims, 200 years after, coming over their broad continent and around the Horn to develop the resources of the country and open to commerce one of her most magnificent ports. Such facts speak for themselves as to the character and institutions of the two peoples. Here on the spot we *see* the difference. The American is the life of everything. The energy of the race is here fully developed. The American a year since is the American now, only—to use a trite phrase—more so.

But there are some things American which have changed, or rather which have grown within the year. Some of your own glorious institutions have sprung into manhood with the suddenness of our towns and villages, and of our State itself. I came over from the Sandwich Islands on a religious adventure. Hundreds had left for the gold that perisheth. I came over after them to point citizen and stranger to a better land of golden streets and gates of pearl. I was welcomed. I immediately entered on my work of preaching the Gospel, visiting the sick, and burying the dead. I expected to build the wall with one hand hold of the weapon of defense. But though in the midst of foes, I was unmolested. The Gospel worked silently but perceptibly. The Sabbath was soon better observed. No respectable house opened for trade on the Lord's day. Attendance soon increased till the house appointed for worship became too strait for us. The town grew so rapidly, that it soon became evident that the community would ere long divide itself into the usual various denominations. This was why no house was then erected for the chaplaincy.

The result verified the prediction. As was expected, and to my great joy, the first Pacific mail steamer brought *four* clergymen amid a host of adventurers, speculators, and gamblers. Successive arrivals by the Isthmus, the Horn, and overland, have added to our number. There are now preachers of the Gospel at all the important centers. In this city we have six Protestant organizations and one Catholic. The Presbyterians (O. S.), Baptists, Episcopalians (H. C.), Congregationalists, Methodists, and Episcopalians, (L.C.) have successively opened the doors of their respective folds under their respective shepherds. Each organization is small. Our increase, with one or two exceptions, has been by *letter*. The cost of building is so great, that these churches have been slow in erecting houses of worship. The Baptists, Methodists, and Episcopalians (H. C.), have dedicated plain, rough structures, of 25 ft. and 30 ft. by 40 ft. and 50 ft. The Presbyterians and Congregationalists will soon follow. The Romanists still meet in a dwelling-house. Prayer-meetings and lectures, monthly concerts and contributions, Bible societies, and ecclesiastical bodies and meetings, have been successively instituted and observed. Church organizations have also taken place at Benicia, Sacramento city, and San Jose, of the Presbyterian and Congregational orders.

Thus are the foundations of religious institutions being laid on the Pacific shores as on the Atlantic. And not only our religious institutions, but our civil and educational also. A liberal grant has been made by owners of land at San Jose (the future State capital) for a New England College. The Constitution recently formed by the Convention at Monterey, makes liberal provision for common-schools, and provides also for the establishment of a State University. That Constitution itself indicates that the recently acquired territory is soon to knock at the door of the capitol for admission as the 31st State of the Union. Thus, as it were, we will be full grown without an intervening territorial childhood. Like Minerva from the head of Jupiter, our Pacific State has leaped mature into existence, full grown and full armed. The changes that are taking place on this coast are rapid. This outpost will soon be an important center. From obscurity this land has come into sudden notoriety. Hardly known upon the maps five years since, the eyes of all nations are now directed hither.

What God's plans are we know not; but we shall soon know. His providences are fast developing them. It is not for nothing he has given this port to the American people. It is not for nothing he has kept these golden hills and streams from the cupidity of the world till their untold wealth was in the possession of a nation capable of appreciating, enjoying, and improving them. The world is yet to be converted to God, and this new discovery of the gold and silver which are His will be made perceptibly to advance the happiness of man and the glory of their Creator and Savior. For the first time God has placed a Protestant nation face to face with the heathen on the Asiatic coast. And when steamships shall bridge this broad ocean and a growing commerce shall commingle the inhabitants of both hemispheres, we may expect results for Christianity which will astonish the Church and the world. "The Lord reigns, let the earth rejoice." Pray for us that we may under God fulfill our high destiny. You may occasionally hear from me, and, through you, your readers also.

Very truly yours,
T. DWIGHT HUNT.

FROM OUR CORRESPONDENT DOWN EAST.

BANGOR, Jan. 1st, 1850.

FOREFATHER'S DAY.

The anniversary of the landing of the Pilgrims has been more extensively celebrated among us the present season than usual. The most noticeable of these celebrations took place in Norridgewock, a town quite in the interior of the State, delightfully situated on the Kennebeck river. The idea of it was started at the County Conference, was matured by the Ministerial Association, and the arrangements for it were placed in charge of a committee of seven gentlemen of the town. The day was as favorable as could be wished; and so much interest was felt, that the commodious house was filled an hour before the time. If you have a map of so far-off a part of the world as "Down East" before you, just fix your eye on the town of Bingham, and then think of an old man having walked from even beyond there to be present! And richly was he and all the rest repaid for their pains. Even those whose expectations were highest felt that they were even more than met. It was natural perhaps that the inhabitants of the place should feel considerable satisfaction in the result of their arrangements; but gentlemen from abroad, with large experience of such meetings, also pronounced it the most interesting occasion they ever attended. It is enough to say of the address that it was from Prof. Shepard. Its subject was the Puritan character, particularly in its religious element and its results. It may perhaps be published—otherwise I would give some of its expressions, which will long be treasured up in the minds of those who heard them. After a fine supper, at which more than a hundred sat down, and where various sentiments were given and responded to, they again adjourned to the meeting-house, and listened to addresses from Rev. Dr. Tappan of Augusta, Rev. Mr. Hathaway of Bloomfield, Prof. Packard of Bowdoin College, and Rev. Mr. Edwards of Woburn, Mass. The house was tastefully ornamented with cedar, and appropriate mottoes. The music was admirably selected, and the singing elicited marked praise. Let such celebrations be multiplied; the more of them the better. They serve to perpetuate the principles of the Puritans, and to strengthen the love of both civil and religious liberty in the breasts of their descendants.

THE MORALS OF OUR CITY.

So long ago as last spring a series of depredations was commenced on the property of our citizens, which has continued with intervals to the present time. Offices and stores were broken open, houses were entered, and the sleeping apartments of the inmates penetrated to (in some instances where this required the opening of half a dozen doors), and clothes thrown upon bed or chairs rifled of money and keys. Mysterious intimations were in circulation that such and such men, who were known to take their money with them as they returned from the counting rooms at night, would be knocked down and robbed. It was evident that there was quite an extensive combination of rogues. There was getting to be a general feeling of insecurity. No man felt that he was safe. But the villains have at length been apprehended. It now appears that the police have had the right scent of them for several months. Once they went so far as to have a man watch three nights in succession near where it was suspected their chief haunt was. They all are young men. Several of them belong to families for whom great sympathy is felt. Three of them are colored. The ringleader reports himself from your city. In repeated instances hitherto those who have been engaged in such acts, though perhaps of a slighter degree of guilt, have been allowed to escape the due reward of their crimes, and this with scarcely a note of remonstrance on the part of the police. It is a pretty general feeling now that in such leniency there is neither mercy nor prudence. The demand rather is in the case of the present offenders for great severity of punishment. So the minds of men continually vibrate between extremes.

ORDINATION.

An accession has been made to-day to the number of pastors in this vicinity by the ordination of Mr. Lewis Goodrich in Dedham. This town lies about ten miles east of the city, affording in summer a very pleasant drive, the latter part of which gives a succession of prospects of wild beauty. The nearest route carries you over a hill, from which Katahdin is plainly seen far to the north, and the whole region around for many a mile lies exposed to the eye. Deer not unfrequently cross your way. Once within a very few miles of town the writer came upon three together in the road. They bounded in the most graceful manner across a little opening, and then stopping a moment at the edge of the forest to look back, they were lost to the sight. "The Colony," as it is familiarly called, where Mr. Goodrich is ordained, lies in a deep valley on the outlet of a pond, which affords them water for their various manufactures. A heavy primitive forest presses closely on the limits of their little settlement, for it is only recently that it was commenced. A dozen years ago I know not that there was a single Congregationalist in the town. The families which about this time came from Massachusetts and New Hampshire brought their religion with them. Eight years ago their church was formed. Most of the time since, they have sustained the ordinances of religion, having had no assistance, I believe, save what has been offered them, with a praiseworthy liberality, by two gentlemen residing in Boston and the owners in part of a large tannery there. I say praiseworthy, for the sum bestowed has been comparatively large, and the donors belong to another denomination. Mr. Goodrich has been with them a year or more; and though he might have had situations in some respects much more desirable, he felt that he could not disregard their unanimous and strong desire for him to remain. Indeed, to one who is willing to practice a patient continuance in well-doing, the place is highly desirable. They are a noble band who compose the church, able to appreciate sound doctrine soundly discussed, willing themselves to labor and to hold up the hands of their pastor. And then there is a large surrounding community needing to be leavened. It may require years; but if these years are devoted it will be rich results that will ultimately be won. Thus far they have held their meetings in a school-house; but they are not a people to be long without a sanctuary. The large number who attended the ordination were accommodated in a room in the tannery, which was fitted up and served their purpose very well. This is the third ordination within the limits of our association which has taken place within three months.

PENOBSCOT.

LETTER FROM A TRAVELER IN THE WEST.

LOUISVILLE, Ky., Dec. 21, 1849.

Late in October, I left home on a business excursion to the West, and having long before ordered *The Independent* to be forwarded for a year to a friend in this place, I have been able to learn *something* of the estimate put upon the publication by *some* in this latitude. I have also been thus made acquainted with much that was occurring of deep interest among yourselves, during my absence. From your own statement I learn you have over eleven hundred subscribers in the State of Connecticut alone, and it occurred to me that as those papers were read by some five thousand persons, very many of whom had never *seen* this Western Valley, to *them* it would be a matter of interest to read some of the things that come under the observation of a traveler. And those who have viewed this land of wonders and abundance, may be glad to learn what *new* things are taking place among this go-ahead people.

My route was over the mountains. Leaving New York at noon, in the elegant steamer John Potter, you have a fine view of the harbor, equal to any in the world, as well as of the city, with the East and North Rivers, Jersey shore, and Long Island. As you enter the Raritan, you come to the conclusion that the journey will be long before scenery equal to this will be again discovered. At Amboy, 30 miles from the city, we take our seats in the cars of the Camden and Amboy Railroad, and pass rapidly over an uninteresting country, to the river Delaware, and reach Philadelphia, at an expense of $3, in four and a half hours. We obtain tickets for Pittsburgh at $13. At Baltimore I spent a Sabbath, and attended church at Dr. Plumer's, who was not at home. This is a beautiful city, particularly that part around the Washington monument, where the dwellings are very costly and elegant. This monument, built at the expense of the State, with the help of a *lottery*, is worth a long journey to behold.

From Baltimore to Cumberland, 180 miles by Railroad. Passing that wonderful place that so many pens have attempted to describe, but which must be *seen* in order to be appreciated, Harper's Ferry, at Cumberland we take seats in the stage for Brownsville, 73 miles—passing the mountains mostly in the night time. The scenery however can be enjoyed if you have the help of a full moon. To stand on the summit of Laurel Hill, just as a clear sky is lit up by the rising sun, and look down upon the valley in which Uniontown is situated, is another rich treat to be enjoyed. At Brownsville we took a steamboat, and in about six hours were at Pittsburgh, a city wrapped in smoke, a thriving place, twice severely injured by fire, but which Phenix-like has risen from its ashes, and is filled with bustle and business.

From Pittsburgh to Cincinnati, we took passage in the packet—the charge $6—and arrived in three days, passing under the Suspension Bridge at Wheeling, whilst loaded teams were passing over it. This bridge is a great affair, and should never be taken down; the smoke-pipes of the boats can be accommodated to *it* without difficulty. The bridge at Niagara, over which I have passed, was the *first*, and this is the second built by Mr. Ellet, a scientific countryman of ours, who will have more rivers to bridge by wire, if his life is continued.

There is a regular line of packets leaving Cincinnati every morning for Louisville—passage $2.50; the boats are elegant and commodious. This city is at the head of the Falls of the Ohio, and worthy of an extended notice. On the 14th of the month I left for Indianapolis, the capital of the State of Indiana. It is connected by railroad with Madison, 50 miles above this. The distance from the river is 84 miles. We were 55 minutes in ascending from the river to the high ground, a distance of four miles. Indianapolis is a thriving town of near 7,000 inhabitants. The State House is an ornamental and capacious building, creditable to the State. As the Legislature was in session, I had an opportunity of witnessing its deliberations. The members were mostly *young* men, from farming districts. The new Governor, Mr. Wright, has the appearance of being a prompt and able man. I received an invitation to his soirée. It was a *crowded* affair. All were received at the door by the Governor, who gave to each a cordial welcome. There are many fine buildings in this place, and the streets are wide and arranged after the style of those in Philadelphia. The morals of the people would compare favorably with any eastern city. There are but few places where intoxicating drinks can be obtained. On the Sabbath, stillness reigned throughout the place. In the morning Rev. Mr. Babb, successor to Rev. Henry Ward Beecher, delivered an interesting sermon on the death of Mrs. Baldwin, whose husband was for many years pastor of the Seventh Presbyterian church in New York. On a subsequent evening I accepted an invitation from Mr. Babb, to a social gathering of the people of his charge. I heard many inquiries respecting their former pastor, by those who knew me to be a member of his present church. What a welcome visitor he would have been, could he only have been present for an hour! He would have been convinced that he lived in the affections of those to whom he so long broke the bread of life. The seed which he here so anxiously sowed, will yield an abundant harvest. I was pleased to see the general satisfaction of the people with their present pastor. His work is an arduous one, in taking the place of the most popular preacher there was in the State—for Mr. Beecher belonged to the State, and his absence is felt by all. The people here rejoice in his great usefulness at Brooklyn, but are not without hope that the health of his family will yet suffer him to return to the field of his early labors.

On Sunday morning, the 16th, I was present at the consecration of Rev. George Upfold, of Pittsburgh, as bishop of the diocese of Indiana, in the Episcopal church of this city. The building was crowded. I was impressed with the intelligence and attention of the audience. Bishop Smith of Kentucky presided, assisted by Bishop Kemper of Wisconsin, Bishop Hawks of Missouri, Bishop McIlvaine of Ohio, and five clergymen of the denomination from churches in the State. I had never been present on such an occasion, and my feelings became deeply interested. From the reading of the records of the Convention when he was elected to the office, together with the testimonials of the various bodies which had passed upon his fitness for the office, it looked as though they had not "laid hands suddenly" on *this* man. The questions that were propounded to him, and which he was required to answer, made it seem no small thing to assume the duties he was now taking upon himself. He was attended here by many members of his vestry, who manifest a strong attachment for him. As there are but eighteen churches of this order in the State, and most of those are feeble, the offer made by the people of his former charge, to assist in his support, may be accepted. The robes prepared for the newly elected bishop were fully equal to those of any one who officiated on this interesting occasion; and when two of the clergy had adjusted them to his person, after the consecration, he joined the other bishops inside the railing around the altar, and called for a collection to be taken up in behalf of the church, which I understand amounted to upward of $60. At the close of the ceremony and the sermon, the Lord's Supper was celebrated; and the invitation of Bishop Smith was so broad that a Congregationalist from Brooklyn felt included, and was happy to partake of this ordinance with them.

The sermon was preached by Bishop McIlvaine of Ohio; and would that all the world could have heard it. It was a master production of this great and good man; but as the vestry have asked a copy for the press, I shall hardly attempt to give an account of it. It will probably soon make its appearance, and I doubt not will be extensively read, not only in this but in other countries. His subject was, The work of the ministry, and the duty of those who enter upon this service. He took Paul for a pattern, and his words in Eph. 3: 8, for his text. He dwelt upon the *riches* there are in Christ, and the *poverty* of those he came to save. Christ hath *life* in himself, and is able and willing to impart it to all those who come to him in faith. As the Father hath life in himself, so hath the Son life in himself, and there is fullness of power in Christ to save of the generations of men as many as will look to him for salvation. Christ is compared to a river. Isaiah saw it and took his stand by it. John saw it flowing out of the throne of God. This is the River of Life that flows for *all*.

He called upon ministers to preach without reserve to all men, and to preach the truth as it is in CHRIST, and in no other way—calling upon sinners to go *directly* to Christ, and his grace would be found sufficient for them. I have seldom heard a sermon equal in power and scriptural truth. The dangers that threaten the Episcopal church were pointed out most plainly; the danger of changing the ordinance of the Lord's Supper to a "sacrifice" was earnestly dwelt upon. Small things often denote great ones; the small hand on the dial of a clock notes the march of time; a colored or striped ribbon is sufficient to denote the regiment to which a soldier belongs. So he discovered in certain unmistakable signs, the appearance of Antichrist in the midst of the Church, and most faithfully and plainly did he lift up his warning voice to the people to mark well the changes sought to be introduced among them, in which the *form* of religion would take the place of true spiritual piety. Every nerve and muscle was moved, and the perspiration rolled from his agitated face while he lifted up his warning voice, like the Apostle Paul in the days of the early Christians. Would there were more such watchmen on the walls of Zion to give the alarm, when the enemy approacheth like the wolf, to devour the sheep of the flock. Let this sermon be published and read, that the Episcopal Church may take the alarm before it shall be too late to save the flock. W. T. C.

Foreign Correspondence.

LONDON, Dec. 14, 1849.

To the Editors of the Independent:

GENTLEMEN:—When a boy of nine years, I received as a 'reward of merit,' at the close of the winter's school in the country, a little book entitled "A VISIT TO LONDON." It was a description of that wonderful place, containing six very decent engravings, and has been carefully preserved in my library to this day. I ran with it down the hill to our house, thrust open the door to show it to my mother, and Mrs. R., who was a kind of second mother to me, dashed out again for my father's store, and there exulted more at leisure with him and others present. Time has rolled on, and I see London with my own eyes, and feel its living pressure. And what changes in the meanwhile have taken place; not abroad only, in the wide world, but in your homes, and in mine, and in our several circles of kindred and friends! That beloved teacher who gave me the book, and wrote my name, and the pleasant story upon its blank leaf—a kind neighbor and prominent citizen—has more recently lain down in the grave, while the fruits of active and efficient life were yet but fully ripe upon him. A cloud came up from the west, as the image presented itself to my mind, to hang permanently over the brow of that hill, and to cast its heavy shadow down upon that cherished home of my childhood. Before this, that kind of second mother, and then an only sister, and then, more lately, that real mother, who joyed in the joy of her boy, and now, within this present year, that tender-hearted father—all, and yet more, have gone, and I can find them no more! You will know, Messrs. Editors, how to forgive me these grateful and painful remembrances.

I have been in London several days; but do not propose to speak of it till I know much more about it from personal observation. I came directly through from Liverpool. The fare, in the first class of cars was "two pound five," or more than twice as much as that from Boston to Albany, the same distance. These cars look, outwardly, like three very wide and large coaches, joined at their ends and made into one carriage, while inside each coach is separated from the other. Leaving the very fine railway station at Liverpool, we passed immediately into a long, large tunnel, excavated in part out of the native rock. At length we emerged into the open and broad country; nor did I tire of looking at it till we reached the station at this end of the route. It stretched far away, on either hand, level or gently undulating, and sometimes skirted by hills, or perhaps by woods. It bore the impress of long and diligent cultivation. Hedges took the place of our fences, and were everywhere multiplied; and

"Hedgerow elms, and hillocks green,"

added their beauties and attractions. On the water courses, and scattered on the wide plain or crowning summits, the trees—the welcome, cherished trees—relieved and adorned the landscape. Parks and extensive woods we passed; but the latter seemed to remain there by especial permission, and yet appeared to be all the more valued and loved. Here a canal, with its own kind of ships, and there the natural river bent its graceful course, or swept on to its home in the sea, shedding blessings as it went, like the good man who journeys to his grave. Meadows were thinly interspersed with successions of upland. Old towns and hamlets, and others yet older, were ever reached and passed. Various railways gave life, and their own variety, to the scene. Flocks and herds, though in December, peopled the fields, and birds circled in the air. It all only lacked the bright eye of the sun, and the warm breath of summer! I noticed that the *turnip* was very extensively cultivated; and you may know that the Hon. Daniel Webster has urged its cultivation upon the attention of New England and American farmers, as food for their cattle; and has set them a very prominent and successful example.

I spent a day this week at the *Smithfield Cattle Show*, and purposed to speak of it, as I collected the materials, but the sailing of the steamer forbids. I went to it out of some interest in the occasion, connecting it, too, with one I attended a short time before I left the United States, and the acquaintances and friends who had to do with that. I went, also, with the feeling that I was paying a kind of tribute to the memory of our late countryman, Rev. Henry Colman, who died here; as well as expressing a silent sympathy with some of his friends, who weep over the death of a most lovely daughter of his, in addition to that previous loss. And I was present yesterday at the funeral ceremonies, so far as open to the public, of the "good Queen Adelaide." But of these not now, if at all.

R. S. T.

FROM OUR ENGLISH CORRESPONDENT.

EPHRAIM VEXING JUDAH.

"Rivers of waters run down mine eyes,
Because they keep not thy law."

There are no two lines in the writings of David which more significantly express the spiritual elevation to which he attained. He saw in the Divine law the will of the holy and righteous One; in its violation he saw God himself openly dishonored and his authority set at naught. He loved the name of the Lord, and therefore mourned when that holy name was blasphemed. And yet David knew not that

"New, best name of love,"

by which, in these last days, God, in his unspeakable mercy, has been pleased to make himself known in Christ Jesus. If we could conceive of David being once more in the flesh, and seeing and hearing in its fulness all that he most desired to see and hear, "but died without the sight;" if he could see the mighty manifestation of Divine love in his son and Lord; if it were given to him to see the Sovereign Priest, after bowing his head, not only to enter the "poor fleshly tabernacle," but down to the shades of death, and then, with words of benediction, ascend to the heavenly holy place not made with hands, after enjoining all his followers, those for whom he had laid down his life, to love as brethren: if it were given to David once more among the living on earth thus to realize the life and labors, and the death and resurrection of the Christ of God, and fully to apprehend its purpose, what would be his emotions upon seeing those who had been bought with a price—all price beyond, breaking the new commandment, the divine law of love, and biting and devouring one another? If rivers of waters ran down his eyes, because of disobedience to the old law, would he not "weep tears of blood," and his soul be in agony, upon seeing discord and the working of evil passions where there should be the goodly and pleasant sight of brethren dwelling together in unity and love?

It is not in the Samaritan hatred of rival churches, so called, that we see this sin in its greatest aggravation. Greek patriarchs may anathematize popes, and popes may reciprocate the cursing:—the Anglican may vex the Lutheran, and "say anathema to the principle of Protestantism,"—and this cometh of the evil one; but not here do we see the worst form of that malignity which makes the human heart its citadel, and from which, it would seem, all-conquering Death alone can wholly expel it.

There are "seven thousand" faithful to their Lord, who mourn in secret places over the ravages of evil. From them the voice of Intercession ascends; in the morning their cry is,—*Thy kingdom come*; and in the evening,—*Lord, revive thy work*. But there is an accursed thing in the camp of Israel, and the dew of heaven is withheld.

That there should be envyings and strife, and every evil work in the midst of wealthy, worldly, political corporations miscalled churches, and that in these the lust and the pride of power should be developed in awful magnitude, is natural enough; they are of the earth, earthy; and the fruit is according to the tree. But that in churches formed upon the principles of the New Testament, and constituted of those who recognize the authority of the King in Zion, who have, each for himself, chosen the Lord for his God; who, having been justified by faith, profess to bring all their powers and tendencies under the influence of that Truth which sanctifies,—that amongst *these* envy and strife should exist and prevail, instead of dearest charity and the meekness and gentleness of Christ, is for a lamentation. This indicates a state of captivity worse than that over which the Jew in Babylon wept, when he remembered Zion. For what is a ruined material temple at Jerusalem, and a vanished Shechinah, compared with a "temple of the Holy Ghost" defiled and desolate?

To the nominal Christian, and to those whose moral sensibilities have been deadened by contact with the world, and by imbibing its spirit, all this will sound like exaggeration. Such men, perhaps unconsciously, if they do not literally destroy the standard of Christian character so lower it that the Church becomes as the world; and while the men of this world are rallied under opposing standards, and enter upon the strife of passion and of arms under varying war-cries, in like manner these men within the Church move in companies having their distinctive standards and opposing cries; some are of Paul, some of Apollos, some of Cephas; and some "know not what spirit they are of," but amidst such conflicts the Spirit of God cannot live.

These thoughts have been suggested by a brief sentence in *The Independent* of Nov. 8, and by a review which appeared in the London *Evangelical Magazine* for the same month. In the former the "*Interesting Incident*" of a visit to the Rev. Baptist Noel, by President Mahan, is given. In the latter Mr. Noel's Essay on Baptism is reviewed. The first gives a prophetic intimation of the action of the sectarian spirit, the other displays its speedy fulfillment. President Mahan says: "I remarked to Mr. Noel that his position as a Baptist would diminish the interest which sectarians in America and elsewhere felt for him. 'Of that,' he replied, 'I am fully aware. My aim is not popularity but truth.' It is well worth crossing the ocean to see such a man, and to witness the scene which we witnessed in his house."

That Mr. Noel should be the object of attack, or of affected pity or contempt, from members of the great and powerful corporation which he had abandoned and reproved, is natural enough; but that, in a few short months, those who had done honor to the moral heroism of the man who had left all to follow Christ, should turn and rend him, because continuing, according to his apprehension, to follow his Lord and Savior, is unnatural, anti-christian, and portentous. Yet this has been done, and not in a corner, but in one of the oldest, if not the oldest, and most widely circulated of religious periodicals, the *Evangelical Magazine*. Intelligent men throughout England were shocked, and cried shame upon Oxford, when was discovered the garbling, the suppression, the absolute falsification amounting to forgery, by means of which a cry was raised and a powerful faction banded against Dr. Hampden. The case was cited generally as an example of the unscrupulous malignity of priests, and of the intensity of combined theological and political hatred. It is with regret the most painful we write, that not only have "sectarians felt diminished interest" for Mr. Noel, but the sectarian spirit has led the reviewer in the *Evangelical Magazine* to emulate the conduct of the dark Tractarian cabal of Oxford, which sought by foul weapons at once to strike Dr. Hampden and the Protestant cause.

It will perhaps be remembered, that in the brief notice of Mr. Noel's Essay, given in *The Independent* of Nov. 8, it is said, "No portion of the Essay is devoted to etymological argument:" Mr. Noel's own words, in fact, are these:

"I assume in the following Essay, that the word baptism means immersion, and that to baptize is to immerse: *the evidence of which fact I hope to adduce in a separate volume*."

This is clear and express enough; and it will hardly be believed—and in Christian charity almost ought not to be believed—that the Reviewer has quoted the above sentence down to the word "immerse," stops at the semicolon, treats the end of the sentence as if not written: and, more than this, Mr. Noel having thus very plainly stated that no proof or argument in favor of immersion would be offered in his Essay, the Reviewer has the hardihood to affirm, that this "is the very point in question, and which the volume proposes to discuss in order to prove."

It would be too sorrowful a task to transcribe the impertinent and disparaging terms applied to Mr. Noel: the worst vices of the unscrupulous partisan are imputed, and even "the zeal of an apostate" is charged upon him. It may be thought that, by some strange transformation, Mr. Noel ceased to be himself while writing this Essay: that his meekness, devotion, and charity "went out of him," and that, for the time, he became an angry and unscrupulous polemic: even if it were so, this would not have warranted the suppression and misrepresentation which have been exposed, nor the flippant and uncourteous rejoinder. But it was not so, for the Reviewer being judge, we are told, of the "pure evangelism"—"the Christian spirit"—"the sincere devotion" of the book! Moreover, the Reviewer is quite sure in respect to Mr. Noel that "no production would betray an absence of the spirit which should adorn the work of every Christian writer."

Thus it is, that from personal or intellectual pride, from partisanship, or from the hateful spirit of sectarianism, even our religious literature, when tested by a pure standard, is found to be defiled, and poison is diffused through the Church. The monthly messenger and visitant, which should bring light and love to the hearths, and homes, and hearts of Christian men, comes as enemies insidiously to betray, and to make common cause with those traitors to God and goodness, to Christ and his cause, which lurk in the citadel of the human heart.

It is matter of an allowable degree of complacency and felicitation to the present writer, that while *The Independent* has fixed principles and decided purposes,—while it considers the honor of God and the welfare of men to be identified with simple forms of church government, and the form of sound words, it has held these principles and maintained sound doctrine, without exhibiting the spurious zeal of sectarianism, and but for the unhappy *escapade* of the *Congregational Journal*, noticed in one number, the European reader of *The Independent* would have no reason to believe that an ungeneerous spirit, or personality, or passion, characterized in any degree the American press. May its example, in this respect, have a large and beneficial influence upon its cotemporaries, and even rebuke the petulance of the aged magazine of the old country.

AGRICOLA.

THE JEWS OF EUROPE.

BY OUR ENGLISH CORRESPONDENT.

Assuming that the readers of *The Independent* have been in some degree interested by the statements made in former communications respecting the Jews, the following extract is given. It is from a letter addressed to Mr. Moody Stuart, chairman of the Jews' Committee at Edinburgh, and is from the Rev. G. Schwartz, a Prussian minister, long resident in Germany, and now laboring among the Jews of Amsterdam. His letter bears date 9th of November last. The following testimony will be found in strict accordance with the statements made in *The Independent*. The writer having referred to his country and the Jews there, and contrasted the activity of the German mind with the careful, worldly conservatism of Holland, and the degeneracy of the Jews of Amsterdam, proceeds thus:

"And the Jews—can it be expected that they will be idle spectators, and that their mode of thinking or acting will not be influenced by all that has been going on in these years past? O no! they have taken an active part in all these proceedings; and, cruelly treated by the *Christian state*, they have directed all their talents and means to overthrow the State and Christianity, believing that both are alike inimical to their political liberty. As editors and correspondents of almost all the influential newspapers, and as public speakers in the great assemblies, they have excited the middle and lower classes, have promised them great liberties and good payment for their work, and have represented the orthodox Christians as the great obstacle to all reform, and of course to the real happiness of the people. As men love darkness more than light, all such opinions were very acceptable to their hearers; the Jews became the heroes of the day, and led public opinion wherever they pleased. While, on the one hand, they influenced the Christians, they remained not unmoved by all that was going on among the Christians. It is a very remarkable sign of the times, that while in former days the Jews did their utmost to keep up their nationality, and to remain separated from all contact with the Christians, Israel has long since begun to learn from the Gentiles; they wish to be mixed up with them, and everywhere they deny their nationality. It is a vain undertaking, for after the will of the Lord they shall never cease from being a nation before Him; but they endeavor to adopt all the manners and ways of the Christians. In Germany they are, therefore, infidels, and have no hesitation to profess it publicly with their lips and pens. The minister of the reform party in Berlin (he would be ashamed of being called their Rabbi) declares therefore that circumcision is quite unnecessary; for, argues he, this rite was originally instituted as a sign of the covenant made with Abraham, in order to distinguish him and his posterity from all the other nations, but that is the very thing we do not want now. The Jewish Sabbath needs not to be kept up: we can have our religious meetings on the Sunday. True, it is said in the beginning of the second chapter of the Genesis, that God has sanctified the seventh day, but what is that to us; all the three first chapters of Genesis are nothing but a mythos, and have therefore no great authority. Christians and Jews admire the clearness of his reasonings, and the great liberality he manifests in all his sermons and writings. In Magdeburg, a Jewish Rabbi has held public lectures on Judaism and Christianity, and they were attended by the wealthiest and noblest Christians of the town; and in the same place a Christian minister has written 'his confession,' wherein he distinctly declares that there is no real difference between him and a Jewish minister. In Holland such things would not be tolerated; such teachings of Jewish or Christian ministers would give offense to the Synagogue and the Church. The Jews here, like the Christians, are in general orthodox, and keep up their old forms and ceremonies, and would not venture to deny the authority of the Old Testament."

THE JEWS OF AMSTERDAM.

Of these Mr. Schwartz says:

"In Amsterdam there are about 25,000 German Jews, and 2000 Portuguese Jews. They have many synagogues, and the largest one of the Portuguese Jews is built in the form of the temple. Holland has ever been to them a place of refuge, and hence they have come here from all parts of the Continent; and, being strangers in a strange land, they probably felt drawn one to another, and have lived in the same parts of the town. Till this very day there exists a Jewish quarter, where almost all the Jews live together, though they are allowed to live in every part of the town. They are not very cleanly; and on a week-day it is not very pleasant to go through that part of the city, but it is quite different on the Jewish Sabbath. You see nothing but happy faces nicely dressed, all enjoying the rest of the Sabbath-day. I have been told that on Saturday evening the poor Jews give up their Sabbath dress to the leaders of the synagogue; a sum of money is lent to them to earn their livelihood during the week; on Friday morning they pay back the money and get their clothes for the Sabbath. Thus the poorer Jews are kept in continual dependence upon the munificence of the synagogue, and the Rabbies exercise great power over them. Alas! many of the Jews, and especially of the Jewesses, are very ignorant and bigoted; many of the latter are not able to read Hebrew or Dutch. Here they are emancipated; here they enjoy all political liberty, and yet they are much more despised than in Germany. It is impossible to say how little real love is shown to them. Hence it comes that none cares for their spiritual welfare; their promises are not believed, and the clean Dutchman fears lest he should be polluted by coming into close contact with the filthy Jew. Six years ago a little interest was awakened on their behalf; but as the work was not carried on in the right spirit, even the former few friends have become lukewarm."

SELECTIONS.

The Church; Where is it?

There is a great deal of discussion in these days about the identity of the Church. So many cry "Here she is," that none but a very steady man can avoid being confused. The Romanists declare that theirs is the Holy Catholic Church, *out* of which there is no salvation; the Episcopalians, at least, the Pusey portion of them, that they have a monopoly of the "covenant," so that if any find heaven out of their bosom

The Independent.

NEW YORK, THURSDAY, JAN. 17.

A CONGREGATIONAL CHURCH.

"A Church;" what is it, according to the Congregational idea, which is also the scriptural idea, of its nature and its functions? There is nothing in any degree mysterious, or intricate, or unintelligible about it. And a clear understanding of it,—a full and consistent apprehension of the nature and design of a church-association—will answer at once most of the questions concerning its organization, discipline, &c., which so frequently arise, and which are sometimes so troublesome. It will show too, the differences between the Congregational system and those with which it is contrasted; and will to some extent illustrate, perhaps, the advantages of the former.

A Church is nothing more or less than a voluntary and permanent SOCIETY OF CHRISTIANS; into which they form themselves for mutual watch and aid, for combined benevolent action, and for common worship. Each member of the society has equal rights, of course, with every other; precisely as if it were a society for mutual literary education and culture, or for social improvement. It is a society for mutual improvement, in respect to the knowledge and the graces of the Christian; and then, secondarily, for that action in behalf of others which shall grow out of and illustrate this progressive improvement. It is involved in the very conception of such a society of Christian disciples, that each one stands on a footing of entire equality with every other—not in respect to his mental capacity, of course, or his mental culture, any more than to his wealth and social eminence, but in respect to *his privilege and his right as a member of that association*. He is a member, with other members. He is a brother, with other brethren. And all have come together, as individuals and as equals, to help one another in the course toward heaven; to unite their hearts in the worship of God, and to combine their efforts for the good of the world.

They will need occasional committees, to represent them,—as committees for inquiry in cases of discipline; for the examination of those who may wish successively to connect themselves with the society; for the disbursement of the funds contributed in charity. But these committees can have no other authority than that which is given them by the company of disciples; their appointment is only made to facilitate the accomplishment of the work of the church; they need only be appointed as the necessity for them arises; and where the body is small they may be entirely dispensed with, without injury or difficulty. The company of Christians thus associated together will need deacons, for the propriety of whose appointment there is apostolic sanction, and the sanction of the usage of all the churches;—deacons, whose duty it shall be to distribute to the poor of the church the alms contributed by their more fortunate brethren; and, incidentally, to provide for the ordinances of the church, and to distribute the elements in the celebration of the Lord's Supper. But these deacons are only the voluntary and elected servants of the church, representing the brotherhood and acting for it in these particulars. They are not in any sense its rulers or overseers.

The company of disciples thus associated for spiritual improvement and for combined action, will need, too, a Pastor and Teacher; one who shall give himself to prayer and the study of the Scriptures, that he may draw from these the truth which they reveal, and may communicate it on the Sabbath to the gathered assembly; one who shall lead in the public worship of the disciples, and shall go from house to house among their families, by his words and his example encouraging, exhorting, comforting in sorrow, bringing the truth and the spirit of Christ into the households, and aiding to elevate all into the likeness and the stature of their Divine Master. But the Pastor, thus appointed, is the Minister of the church, and not its Ruler. He is to teach and guide it, in spiritual things; but not to administer its discipline, or to control its temporalities. He is himself, indeed, properly a brother in the church; and, except as his official employment naturally distinguishes him from them, is on a level with others.

And so the church stands, complete in itself; its members all equal, in authority and in church privilege; with only such officers, either permanent or temporary, as it needs for the accomplishment of its appropriate work. It is intended, as a simple and free society of Christ's followers, to bring them into sympathy and union with each other; to lead them to be mutually and beneficially influential, the one upon the other; and to give them opportunity to work together for the kingdom of the Redeemer.

But this society, though self-constituted and self-complete, is not alone. There are others like it existing in its vicinity; like it in design, in faith, and in exertion. And it is natural that it should come into relations of sympathy with these; relations of correspondence, and mutual counsel, and reciprocal regard. It is natural that when it commences its existence as a permanent society it should open before them—they being convened at its request, by their pastors and delegates—its system of faith, its rules of proceedure, its history, its attitude and its plans; that it should receive thus their public recognition, and expression of fellowship; and that whenever, for any reason, in the progress of its history, it needs advice and aid, it should seek it from them; and when it ceases to exist should exhibit to them its reasons for dissolution. It is rightfully independent and self-complete. It is not responsible to other churches, or dependent upon them; nor is it properly to be banded with them in consolidated organizations. But as a free member of the community of churches, it has moral relations to them and their members; relations which grow out of its very existence and nature as corresponding with theirs, and which only terminate as these terminate; relations of friendship and sympathy, leading to confidence, reciprocal advice, and ready cooperation in all good effort. Not bound to them by visible ligaments, of laws, compacts and constitutions, it is only the more readily brought into friendly alliance with them. As it exists for the same ends, is composed of similar constituent members, and has the same faith and the same Head, it is connected with them, morally but indissolubly. It is spiritually interlinked with them by a thousand ties, of similarity and sympathy; and forms one member with them of the sisterhood of churches.

In the light of these obvious and familiar principles, it becomes clear at once how any body of Christians, desiring to be associated as a Congregational church, are to get themselves organized; and how they are to arrange their Articles of faith, their Rules of government, &c. They agree of course in their belief in regard to the peculiar truths of the Gospel. They may express that coincident belief, then, in any language that seems to them appropriate; or they may adopt as the expression of their own views one of those different yet agreeing confessions which have been used in the Past, and in the compilation of which have been employed so much of practical wisdom and of theological and religious knowledge. So with their solemn Covenant, with one another and with God. Their rules of government, too, or by-laws, may be shaped in any way that seems to them best fitted to accomplish the end of their association; the permanent harmony and the steady improvement of all its members, and their efficient action for the benefit of others. As a general thing it is true, probably, that the fewer and simpler the rules are the better; and that where the proper spirit prevails—of love and fellowship, and mutual sympathy among the members—almost any set of rules will answer. The great *desideratum* is to have all the action of the church simple, free and fraternal; to establish the habit of mutual deference and conciliation; and to avoid anything formal, mechanical, distinctively parliamentary and "ecclesiastical," in the action of the church. Its affairs are to be administered by general consent, rather than by the force of majorities; like those of a family, rather than like those of an army, or of a Congress. And those rules are best, which will attain most perfectly this desirable result.

The articles of faith and the rules of government having been thus agreed upon—and of course in the progress of this preliminary procedure any informal conference with other churches or pastors which is desirable may be held—the neighboring churches, which hold the same faith, and are arranged in their internal affairs after the same general method, should be invited to convene in council, to recognize the formation of the new Christian society, and publicly to receive it into their fellowship; as well as to suggest any advice concerning its future proceedings which may seem to them desirable, and to solemnize by appropriate religious ceremonies the commencement of its career. And thus the church is organized. It is a voluntary society, of Christian disciples, for mutual improvement and combined action. They are bound by the Bible, but by nothing else. They draw up or select, therefore, their own statement of their own faith. They arrange their rules of government for themselves. Their corporate existence commences whenever they publicly enter into covenant with God, and with each other; and that is, usually, when the council of sympathizing churches has convened to meet them. But if they choose, it may be before; and the council be called only to recognize the existence of the church they have formed.

The same general principles which show us thus how a church is to be organized, show also in general how its disciplinary processes are to be conducted. As the church is just a society of disciples for mutual watch and aid and effort, the discipline of the church must be remedial, recuperative and beneficial in its design, persuasive and kind in its methods. There is nothing mystical or magisterial in the discipline of a church. It has no unseen potency; no supernatural and miraculous character, at all. When a member of the company has committed obvious sin, his brethren are to admonish him of it, to strive to lead him to feel it and to repent of it, and to bring his conscience into such an enlightened and sensitive state that he will shrink from it in future. They are to make this effort faithfully, persistently, and with the hope of success; as bound by their mutual covenant, that they may benefit their brother. And only when his guilt is clear, and he proves finally incorrigible and unchristian, are they to separate him from their company; for its purity and peace, and for the honor of its Head. Discipline thus conducted—kindly, tenderly, earnestly, with the desire to benefit—will almost always be effective. As otherwise conducted, it is a hard, dry, formal, mechanical, parliamentary process; as little fitted to benefit the conscience or to rightly affect the heart of its object, as would be so much beating of the air, or punching with goads.

The reason why Christ appointed and approves such permanent associations of Christians, and why, though free and voluntary, they have through Him a Divine foundation and sanction—is obvious at once; and so is the reason why the Spirit of God delights to dwell among them. It was to make the social and sympathetic nature of Christians contribute to their growth in knowledge and in grace; to bring them into such free, intimate, sympathetic union with one another, that the love of one heart shall kindle on the rest, and the knowledge of one be communicated to the others, and the weaker and poorer be sustained by the stronger, and the entire company be made more efficient for the Truth, more faithful to their Head—that Christ provided for the establishment of churches. It is because they are in their own nature, intrinsically, so fitted to benefit, that the Divine Spirit so constantly uses them. Leave the Christian alone, in a world like this,—without Church-connection with his brethren in faith—and his graces will languish and fade as surely as flowers in winter. But bring him into a spiritual union, of heart and thought, with those who are like him,—believing the same Gospel, loving the same Saviour, living for the same end, and seeking the same celestial Home—and he is naturally quickened and revived; made more intelligent, useful, devoted to Christ, and spiritually happy. Therefore did Christ establish the Church. Therefore does the Divine Spirit bless its associations. And therefore does he sin grievously, whoever he may be, against his own soul and against his Saviour, who hopes himself a Christian and yet refuses to join the company of disciples;—or who, when he has joined it, neglects to give his energies and his time to the accomplishment of its end; neglects to do whatever he *can* do, by personal example, effort and conversation, to make it more social, more harmonious, and more efficient; to knit its members together in closer love, and raise all hearts to Christ in warmer affection.

TEMPERANCE IN ENGLAND.

We must continue to remonstrate with our English brethren, in love but faithfully, until they will just open their eyes to discern the ground of their obligation to adopt and inculcate the principles of the Temperance reform. The December number of that excellent magazine, "*The Christian Witness*," published under the patronage of the Congregational Union of England and Wales, has a commendatory review of "Fisher's Drawing-Room Scrap-Book, 1850," with two specimens of poetry, said to be "rather above the average." One of them purports to be "A doubtful case of Abstinence and Temperance, with the Umpire's Opinion." As no remark is made, we conclude that the latter expresses not far from the opinion and the practice of the conductors of this "*Christian Witness*." It reads thus:

"Let those who, masters of themselves,
Can use without abusing,
Drink the good wine, whate'er it be—
I leave it to their choosing.

"But those who feel their want of strength,
When woo'd by potions richer,
Are wise if they confine their draughts
To water from the pitcher."

Here is the fatal mistake, which has ruined all that strong drink ever destroyed since the world began—thinking they could trust their own judgment in regard to their own danger. Whereas, in fact, the men who are the most exposed are the least sensible. And those who are in a falling condition rarely know it until they have gone too far to retreat without a desperate struggle. And in this struggle, they need every aid, of friends and of society. And if possible, or as much as possible, they should be spared the humiliation of a constant profession of weakness, which they must make by every omission of the cup, if they alone are to be taught to abstain. Governor Ritner, of Pennsylvania, had been an abstainer from his youth, but stoutly refused to take the pledge, on the plea that he had stood too long without it to need it now. But at length his attention was called to the case of a highly esteemed neighbor, an eminent lawyer, who his friends had reason to fear was very fast sinking into habits of intemperance, while, from his sensitiveness it seemed next to impossible to warn him without giving such offense as would preclude the hope of doing him any good. It was a subject of anxious consultation among a small circle, and at length it was concluded to get up a temperance meeting, to be addressed by some able speakers, and when the interest was highest, the Governor was to rise and express his interest in the cause, and his desire to aid it to the utmost of his power, and then in a friendly way appeal to his neighbor if he did not think that they two might be doing some good by their example if they should come forward and sign. The noble-hearted lawyer was struck with the idea as a delightful sentiment, and at once replied—"Governor, do you sign, and I will follow." And so the man was saved. Governor Ritner was never afterwards at a loss to comprehend the use of the pledge to those who can stand without it, while his neighbor, thus delivered from the snare, looked in wonder at the simple means by which he had himself been delivered from so great a danger.

We again beg the honored editor of the *Christian Witness* and the *British Banner* to look at these three things—

1. Those most exposed are least alarmed.
2. The strong should strengthen the weak.
3. The duty of sacrificing our own enjoyments rather than endanger others.

We will add one more thought—the sad reflections of a parent, who sees his son or daughter going down to a drunkard's grave under the power of habits taught by parental example of moderate drinking.

YOUTHFUL VAGRANTS.

The Chief of Police, in his semi-annual report to the Mayor, of the doings of the Police department of the city government, makes a sad exposure of youthful crime and vagrancy in New York. We hope to publish the report with its statistical details next week, and we defer till that time any extended remarks upon it. The facts which it discloses are painful and alarming, and call for prompt and decided action, not only on the part of the city government, but of the citizens generally, and especially of Christians of all denominations. Here is a monster evil; fast growing too. How shall it be reached, how removed? The question interests not New York only, but the whole country. If we have in this city a nursery of "embryo courtesans and felons" already numbering some three thousand, the whole land must feel its pollution and its curse. The great problem we now have on hand is the radical reform of the poorer classes in health and in morals.

THOUGHTS THAT PERISH NEVER.

It is held by some mental philosophers that no thought or feeling traced upon the mind is ever effaced. However this may be of thought in general, there are thoughts and emotions which from the moment of their conception or experience seem to have entered into the very substance of the mind, ever more to pervade it with a sublimating influence. These thoughts and emotions may be incommunicable to others; it may be impossible to express them in words, and yet they give a tone and an impulse to the mind which affect all its subsequent acts and states. One who stands upon the summit of Mount Washington, there takes in an idea of vastness, sublimity, and power, which thenceforth is incorporated with his spiritual being, and which will oft-times dilate his soul when he has returned to the common level of earth. One who stands at the base of Niagara, or peers into its abyss from the overhanging cliff, receives an impression of the grand, the beautiful, the terrible, which thenceforth lives within him, and reproduces itself with its first ecstasy amid all the changes of place and time. One who gazes enraptured upon a beautiful picture transfers it to the texture of his mind, and, whoever may possess it, he carries it ever with him as his own treasure. One who listens to an enchanting strain of music thenceforth feels it in every pulse of his soul. One who hears an eloquent oration is raised by it to a hight of intellectual enjoyment to which he oft returns in after-meditation. And though these impressions cannot be conveyed to others in words, their influence is shared through the higher tone of power, of beauty, of love in him who has experienced them. There is, moreover, a peculiar sympathy between those who have received like impressions, which attracts them to each other, and enables them to commune together in that mysterious soul-language which has no outward exponent.

Just so it is with souls that hold communion with Christ and with God. In the closet, by prayer and the reading of the Word, holy, elevating thoughts and emotions possess the mind, which transport the happy subject of them into another sphere of being, and which, though incommunicable to others, give a visible tone to his life. A holy sympathy is kindled also between those who have had a like experience,—the basis of an eternal communion and love in heaven.

DR. CHEEVER'S SERMON TO YOUNG MEN.

Dr. Cheever's Discourse at the Tabernacle, on Sabbath evening, January 6th, a sketch of which we promised, was a plain and earnest presentation of Christ as the ground of hope, contrasted with philosophy, or the deductions of human reason. The text was, "Beware, lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Col. 2: 8.

In his introduction, Dr. C. spoke of the glory of Christ as that which gives peculiar richness to this epistle. The infinite preëminence of Christ in all worlds, the Christian's completeness in Christ, the fullness that is in Christ for all the wants of the soul, leaves men without excuse when they resort to human science and speculation, either as a substitute for Christ, or as a necessary preparation for fully comprehending Christ.

The first thing to be considered in the warnings of the text is the contrast between the babblings of "science, falsely so called," and the supreme authority of God's Word, and the independence of the Christian in it, under the guidance of the Divine Spirit. Faith in God's Word, and in Christ Jesus as presented there, is the only perfection of human reason, the only true philosophy and science. The bringing of the Word of God to the bar of human reason, the throwing of it upon mere external evidence and philosophy for its support and understanding, were a portion of that "leaven of the Pharisees and of the Sadducees," against which our blessed Lord cautioned his disciples. You can neither believe God's Word, nor have any understanding of it, according to the traditions and philosophy of men. You are thrown upon God's Spirit, and if you have not got your theology there, philosophy can never let one ray of spiritual light upon your soul. All the knowledge such a man boasts, all the perfection of philosophy, and all the lights of science and speculation, are but miserable presumption. The soul, in the neglect of prayer and of God's Spirit, cannot but go astray.

"And while she dotes, and dreams that she believes,
She mocks her Maker, and herself deceives.
Her utmost reach, historical assent,
The doctrines warped to what they never meant,
The truth itself is in her head as dull
And useless as a candle in a skull."

It is no wonder that Paul cautioned the believers in Christ against pretended philosophic instruction from such sources. The moment a man, be he a minister of the Word or a private Christian, begins to mind tradition and philosophy instead of Christ, or to mingle up his tradition and philosophy as parts of Christianity, that moment he begins to be spoiled. And when a man undertakes to teach and feed others with philosophy and tradition, instead of the "pure milk of the Word" in Christ, he is not only securing the starvation of his own soul, but he is starving others. "He feedeth on ashes; a deceived heart hath turned him aside." This mixture of philosophy with the bread of life reminds us of some of the descriptions of a worthless piety which we find in the minor prophets. "Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned." Paganism and Christianity mixed together, and even that mixture half baked, have generally constituted the religion of the philosphers of this world. The great work of philosophy has been to spoil the truth; not always because of the badness of the philosophy, but by making it the foundation. God has determined that nothing shall occupy the throne in man's reason but the Lamb that was slain. Faith in him must cast down all imaginations, and bring every thought into captivity to Christ. Philosophy must be the handmaid, not the mistress. As to progress in theology, there can be no such thing, but by experience. Theology itself is a production of life. The Spirit with the Word quickened out of the death of trespasses and sins, and new-created in Christ Jesus. And all progress in theology must be the product of life, not of mere learning. Without the inward teaching of the Spirit, men are ever learning, but never coming to the knowledge of the truth. One such theologian as Martin Luther, with his heart in a flame toward God by the Divine Spirit, or as Jonathan Edwards or John Howe, would be worth all the learning and learned men of modern Germany put together. Philosophy may possibly correct philosophy, but it cannot teach theology. It may grub up the stumps, but it can never sow the seed of the Gospel. If a nation's theology is made up, not out of experience in God's Word by God's Spirit, but mainly out of theory and speculation, the work of acute intellect without faith, it is worth little either to teach the truth or to contend against error.

The time consumed on the vanities of philosophy, had it been given to spiritual discipline and to the study of God's Word in God's light, would have made great deeps of living theology for a world to draw upon. Men work upon speculative difficulties in God's Word, instead of digging out the gold and using it. Instead of delving in the unsearchable riches of Christ, and coming to him to get rid of sin, they speculate about the origin of sin. Men are often exceedingly hampered by their philosophy, made hesitating, fearful, incredulous. A man educated in a false philosophy in regard to the will, or any part of our spiritual being, if he sets up that philosophy as his judge of divine truth, is sure to go wrong. Nor can this be cured by the conflict of an opposite philosophy, but only by compelling philosophy to take its place, as the servant and not the master, the learner and not the judge. A good philosophy, as well as a bad one, may lead the mind astray, and cause the soul to stumble, if it set up to be the judge either of the truth of God's Word or the workings of God's Spirit. Speculative men are unwilling to put their own theories and philosophical speculations at the feet of Christ. Men often use their systems of philosophy just as we use blinds on our horses, so that they may see only straightforward. They put on their philosophy, straighten the lines, crack the whip, and away; and no side view or object is noticed or permitted to interfere. Their philosophy, like a dark lantern, permits them to see only what they please to have it shine upon.

Let the Word of God come to you as just what it is, supreme from God, sweeping all before it. You have no questions to ask of philosophy; and if philosophy puts questions to you, and you have a passage from God's Word which answers them, *that* decides the matter. The difficulties raised by philosophy have no more to do with your application of God's Word, than the question how the meat got into a walnut shell has with your eating it.

In the use of the Scriptures you are to have no philosophy but faith. If you apply God's Word with God's authority, in simple faith, God will honor you. If you are afraid, and think you must first consult philosophy, whether what God plainly says is to be admitted, philosophy itself will in the end dishonor you. No matter whom you have to deal with, be it a body of philosophers fresh from the cobwebs of their chambers, or be it the mass of common minds, the Word of God is the same thing for all, and nothing else will have power. A man like John Bunyan, without any philosophy or knowledge of any, but preaching from deep, powerful, all-quickening, all-mastering experience, would have mighty power, even among Germans. Such a preacher would have no more power, nor so much, over the philosophers, if he could attack them on their own ground with the newest, truest, and best philosophies in existence. So Paul preached among the Jews, Greeks, Romans, heedless of their philosophies, whatever they might be. What did he care for them? Had he chosen, or had God chosen for him, he could have made as great and learned a hubbub as any of them with their philosophies. But he went at them with only the story of the Cross. He kept up through life this freshness of preaching Christ from the heart; and he urged the same upon his fellow-Christians, "not handling the Word of God deceitfully, but by manifestation of the truth commending themselves to every man's conscience in the sight of God."

Some commentators and preachers work hard on the Word to *keep the meaning in*, to make you see just as little in the Word as possible. They spike the guns of God's Word, and then roll forward the tumbrils of philosophy and the baggage-wagons of erudition, as if the battle were to be gained by these, and not by God's artillery.

Others handle the Word of God deceitfully, by cutting off half of a truth and concealing it. Some treat the very *centrality* of the Gospel, Christ and him crucified, in this manner. They take the great, beaming, radiant doctrine of the atonement by his sufferings and death, and cutting off the whole matter of suffering and death, and the whole amazing manifestation of God's righteousness and justice in the pardon of the believer, as displayed in that propitiatory sacrifice, or resolving it into the play of a dramatic exhibition, dwell only on the character and life of Christ. Thus, while Christ is apparently brought forward, Christ crucified is quite put in the background; and the cross of Christ, instead of being the grand reality in that amazing scheme of redemption, and the power of God in saving the soul, dwindles to a mere circumstance.

Others present as the main burthen and interest of the Gospel, the Church and its ordinances, after the tradition of men. Some go so far, even in the Protestant communion, as to adopt the anti-Christian and papal maxim, that it is through the Church we are to come to Christ, and not through Christ only that we are to come into the Church. This dogma is a word which eateth as doth a canker; it eats into the heart of the Church of Christ, and devours all true piety wherever it prevails. It makes the Church big in visibility, ordinances, and forms. But what says the Word of God? "If ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, after the commandments and doctrines of men?" These notions are "profane and vain babblings, that will increase to more ungodliness." A church that undertakes to constitute itself in Christ by virtue of its organization as a church historically apostolic, and then sets up the dogma that men can be in Christ only by being in the Church, is but a shadow cast by the true body of Christ. Men that come into the church to get to Christ, stop *with* the Church, and are likely, under the anodynes of ordinances, never to find Christ. For along with this error comes in that other deceivableness of unrighteousness,—answering to the Jewish tenet of circumcision as the gate to heaven, against which Paul thundered such fiery anathemas,—the tenet of baptismal regeneration, rendering the grace of God of none effect, and justification by faith a dead dogma. It may be laid down as a rule infallible, that whoever trusts in any Church, or in any ordinance, or in any creature, to bring him to Christ, or to put him in Christ, will never find Christ, will never come to Christ, so long as this delusion lasts.

Thus it was that Paul, by God's commission, launched the bolts of such a fiery vengeance against those who thus corrupted the Church and the Word of God. "I tell you," said he, "that Christ is become of none effect unto you, whosoever ye be, that trust in such things; ye are fallen from grace." If you be baptismally regenerated, and trust in that, you will never be regenerated in any other way, and Christ can profit you nothing. If you trust to get to heaven because you are the children of the Church and of Abraham, God will sooner people heaven from the stones in the streets than admit you there by such contempt, nullification, and falsification of the cross of Christ. Let no man beguile you of your reward by such things. As many as desire to make a fair show in the flesh, they make much of such things, and glory in them. But God forbid that we should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto us, and we unto the world. For in Christ Jesus neither circumcision is anything, nor uncircumcision, but a new creature.

Our blessed Lord speaks with such devouring indignation against those who set up gates and sign-boards to heaven, of their own construction, which are gates to hell. "Ye hypocrites! in vain do ye worship me, making the commandment of God of none effect through your tradition." It was because these dogmas and ordinances of men are the source of fleshly arrogance, persecution, and pride, the denial of the cross, the destruction of faith, the perversion of the Word of God, the corruption of the Church, the delusion and destruction of the soul!

Our subject shows you what you are to find in God's Word—Jesus Christ and him crucified; what constitutes the worth of God's Word—Jesus Christ and him crucified; for what you are to study and prize God's Word—Jesus Christ and him crucified; and how you are to study God's Word—in Jesus Christ and him crucified, in the light of his Cross, and by the teachings of his Spirit. If you do not find Christ in the Word, and life and immortality only through him, the Word, with all its glory, will be of no efficacy with you, save in your condemnation.

[The fourth Discourse in the series is to be delivered next Sabbath evening, by Rev. Dr. Kennady, of the Reformed Dutch Church, Albany.]

SUBSTITUTE FOR INFANT BAPTISM.

We clipped the following paragraph, some time ago, out of a well conducted Baptist journal which we rarely read but with pleasure and profit. It is a portion, if we remember right, of an editorial letter written from Baltimore.

"The Baptist cause in Baltimore is evidently gaining in real strength and efficiency. Most of the churches are enjoying an encouraging prosperity. Dr. Fuller has been preaching of late with frequency and point on the peculiarities of our denominational faith and practice, and a spirit of earnest inquiry has been awakened in the city, leading many, like Baptist Noel, to be bapized on the profession of their own faith, instead of relying on the faith of their parents or sponsors. Dr. Fuller, for many years, has followed a practice with reference to children, which is in strict accordance with scriptural example, and secures all the hallowed influences and associations claimed for infant baptism, with few or none of its abuses. The practice to which we allude is 'blessing' children, in imitation of the Savior. The ceremony is performed either in public at the church, or in private in the family circle; and the services consist of a prayer, and admonitions addressed to the parents on the solemn responsibilities involved in training an immortal soul for God and heaven. If this custom were introduced into our churches generally, it might perhaps modify or abrogate the present mode of infant baptism among our Pedobaptist brethren. We commend it to the attention of pastors of Baptist churches throughout the Union."

It is with no controversial design, that we transfer this interesting item of information to our columns. We will not even inquire—far less can we undertake to decide—whether the adoption of this practice of "blessing" children in the Baptist churches will tend to "abrogate" infant baptism among the Congregationalists and Presbyterians, or to prepare the way for introducing it among those who now reject it. We rejoice in the movement chiefly because it shows—even in a quarter where such a manifestation was least to be expected—a recognition of the great principle that the children of the Church do in some sense belong to the Church, that the lambs of the flock are cared for and carried by the great Shepherd, and that believing parents are to bring their children to Christ and so to train them up in his nurture. All our churches, the Pedobaptist as well as the Baptist, have suffered by the practical neglect of this principle.

Certainly to those who doubt the propriety of infant baptism, the practice which Dr. Fuller has introduced at Baltimore cannot be too highly commended.

"CO-ORDINATE."

Not long since, it was announced in the papers, that a distinguished clergyman of this city had been appointed "Co-ordinate Secretary" of one of the Missionary Boards of the Presbyterian Church. The question was asked, What is *co-ordinate*? More recently the name of a gentleman has been published as having become "Co-ordinate Editor" of a leading newspaper of the Presbyterian, O. S., denomination. Again the question is asked, What is *co-ordinate*?

In a Congregational Council convened to install a young minister as pastor, the candidate was asked by a distinguished divine, "Do you hold to the co-ordinate authority of the pastor with the church in all matters?" "Co-ordinate?" said the young man; "I don't know much about co-ordinate authority; but if my church and I could not agree, I think we would separate."

TO CORRESPONDENTS.

Some friend has sent us a brief notice of a revival of religion in a town in the State of Michigan, accompanied by a note stating that the communication is made by desire of others; but neither to the account nor the note is there any name attached to show that the statement is from a responsible source—an indispensable requirement in all matters of fact.

We must add a hint in this connection to the numerous and friendly writers who favor us with their communications. If you would really aid us, and would have your articles get into type, make those articles brief, never write on more than one side of the same leaf, and spend as much time in condensing and finishing the article as you spent at first in writing it out. Keep it by you a day or two, and *then* correct it. We have some correspondents from whom we always love to hear, because they write so densely, forcibly, and pertinently. We have bushels of communications, for which we would find room if we could—which often embrace good thoughts and wise suggestions—but which are too diffuse and lengthy to be printed in our close columns, and which we have no leisure to condense or abridge.

Our readers will be highly interested in the letter on our first page, from Rev. T. Dwight Hunt, of San Francisco. It gives a new idea of the power of adaptation, and the capacity of the constructive element, pertaining to the Puritan race.

CLEAR THE TRACK.

Two or three weeks since as the writer was passing by night over the road to Philadelphia, the cars turned out upon a side-track and came to a stop without any apparent cause. But presently a single locomotive with its huge glaring lights, and its quick noisy breath of vapor and fire, came hissing by, leaping on the track in its impetuous haste till mileposts marked the minutes on its course. It was the express with the President's Message. Right glad were we that the prudence of our engineer had avoided an encounter with General Taylor when thus freed from the durance in which he had been held by an impracticable House. The first thought that struck us was the change which has taken place in locomotion since we last saw a horse express on a similar errand. Then we held our breath for the rider, now we involuntarily shuddered for ourselves as if the blast of a tornado had swept by.

We felt too an awe of the omnipresence of a government, which without any arbitrary control over roads or men, thus commands both to speed its thoughts and wishes every where because the people would know them at the earliest moment. On all the great lines of travel, through all that magic web of wire that stretches over the land, the message of the President—not the decrees of an Autocrat—but the views and recommendations of an elected Chief were traversing with the rapidity of steam and lightning. There is a moral potency in this government of ours which may well make the crowned heads of Europe wonder and envy.

Sadly changed the current of our thoughts as we were reminded of that ancient simile of Job; "My days are swifter than a post"—than the courier, who trained to his office, outran the fleetest horse. The comparison yet holds; for the race of life has increased in swiftness with the increased facilities of locomotion. "My days are swifter than an *Express*." Life—each individual life—detached as it were even from the train of contemporaneous events, is rushing on over its own track till it shall reach the appointed termings, or till some unlooked-for obstruction shall hurl it and its lone freight into the abyss of death.

THE POPULAR ELEMENT IN "OUR CHURCH."

The constitution of the Protestant Episcopal Church in the United States provides for a representation in Church councils—i. e. in the Diocesan and General Conventions. In this respect the American Episcopal Church is like the Presbyterian. So far, so good. A church government exclusively by the clergy, is in its nature evil, and only evil, and that continually. It is just what the government of the Church of Rome is. It is just what the government of the Church of England would be but for the salutary interference (salutary in such a case) of the Queen's ministers and the parliament.

The value of lay representation in Church Councils begins to be seen and felt in the Episcopal Church. The friends of evangelical truth in that communion find that the laity are more to be depended on than the clergy in the conflict with Romanizing innovations. The *Southern Churchman* says,

"Happily the constant tendency of what may be termed the *popular element* in our Church is to restrain the excessive exercise of spiritual authority and the introduction of "unauthorized" usages and doctrines. Thus far it has acted as a *conservative* element in our system; it appears to be peculiarly in place as a *check* upon other elements; and we trust that sound principles and a right faith in religion will continue to be so combined with sobriety and wisdom of judgment in the body of the laity, as to secure to all time the invaluable benefit which arises from their possession of a just and rightful influence in the government of the Church."

When "the popular element" asserts itself within the limits of a parish—when the people of a particular congregation, in the exercise of their American and Christian rights, assume to determine for themselves that they will not have a Romanizing priest to reign over them and that they will have a truly Protestant minister of the gospel to preach the word of life to them and their children—when such a spirit rising up in the parish baffles the "innovating" rector and makes the compliant vestrymen the organs of its will—then the Congregational element which in this country is inseparable from every form of religious organization, betrays its presence, and acts, perhaps, with the more violence for not having any legitimate channel through which it may operate quietly.

HEALTH REFORM.—No. 2.

In accordance with the intimation given in our last number, we proceed in the enumeration of the main requisites for public health; for any measures of sanitary reform must be based upon an intelligent conviction of their necessity. The evils that require to be remedied, and also the mode of reaching them, should be distinctly understood.

In this discussion we may be obliged occasionally to go into details which are familiar to the scientific reader, but which should be made plain to all.

The second requisite to general health which we name is an abundant supply of pure and wholesome air; or what is comprehended in the general term VENTILATION. Air is the element of life. Without it, food and water would be "as useless for the purposes of nourishment, as clay or sand." And yet we have no well-defined and unerring sensations, corresponding with hunger and thirst, to indicate a necessity for this, our vital element, unless when it is entirely or almost entirely shut off from us. We may breathe to, is apparent from the fact that it is found only in such circumstances, and also that the disease may be arrested, in its incipient stages, by simply sending children to the top of the mountains bad air for a long time without perceiving it, though we may experience from it permanently deleterious effects. Hence we must resort to science for a knowledge of the composition and the qualities of air, and of the causes that deteriorate it. We are supplied by nature with an abundance of pure air; it is more abundant and more free than water.

"Providence has furnished us with an ocean of it fifty miles deep, and placed us at the bottom where its pressure enables us to obtain it in exhaustless profusion and perfect purity. By the exercise of a certain corporeal function, which is carried on without our notice or aid, it flows surely and steadily, deep into the body; and so arranged are the functions that it requires more than one's ordinary physical strength permanently to arrest its flowing in. To the helpless infant, both food and air are furnished without its aid; but how differently! To be supplied with food, its cries must reach the ear of its mother, who must herself be supplied from other sources; while, as to the air, without a care or a thought, without labor or sensation, the little animal instinctively expands its chest and lives."

Thus amply furnished by Providence with this vital element, we can suffer the want of it only through our own ignorance or neglect. Yet we may turn this element of life into a vehicle of death.

One principal office of the air, when taken into the lungs, is the purification of the blood. The substance from which the blood needs chiefly to be purified after passing through the venous system, is *Carbon*, which is liberated by coming in contact with the oxygen of the air inhaled into the lungs, and passes off at each exhalation in the form of carbonic acid gas. This gas is of a deadly poisonous nature; it is the same which is found in the fumes of burning charcoal, and also in wells or pits which have long been closed. This deadly agent we throw off from our lungs with every breath. Now it is computed—though on this point authorities differ—that each individual requires from five to ten cubic feet of air per minute. Suppose a person to occupy a room ten feet square, and the same in hight; in less than two hours he will have exhausted all the pure air in the room, and unless a fresh supply is introduced from without, he will begin to breathe over the air once expelled from his lungs, with the poisonous element of carbonic acid gas; and will go on doing this—the air continually becoming worse and worse—until fresh air is let in upon him. Ten persons in an apartment of the same dimensions would use up the original quantity of pure air in from ten to fifteen minutes, and then would breathe over and over each other's noxious exhalations. In addition to this, "the body is always giving forth other emanations, in the form of insensible perspiration, and animal heat, whose effect on the air is strikingly prejudicial." It is easy from this to understand why in a poorly ventilated church or lecture-room, persons so soon become drowsy and dull, and have the headache and other disagreeable sensations; and why children often make dull scholars, and grow up with such puny forms, when packed in air-tight school-houses.

With these facts in mind, let us visit the dwellings of the poor in this city. Not deterred by the filth and wretchedness that everywhere meet us, let us go resolutely forward till we have measured the dimensions of the monster evil now under review. Passing up a narrow court or alley to a cluster of rear buildings we find a multitude of human beings huddled together in cellars and basements, where the air is never changed, except when the noxious gases within give place to the more noxious gases from without. Others are living, two, three or more families in a single room, where from twelve to twenty of all ages, cook, eat, sit, smoke, and sleep together, in an atmosphere that would stifle one unused to it, like that of the Grotto-del-Cane in Italy. Even those families which can afford to occupy apartments by themselves are often found living in a most confined and unwholesome air. Now as to the deleterious effects of impure air upon health, physicians give but one testimony—and that testimony is fearfully corroborated by facts. Says a distinguished physician of London:

"If an infant, born in perfect health, and of the healthiest parents, be kept in close rooms in which free ventilation and cleanliness are neglected, a few months will often suffice to induce tubercular cachexia."

"There can be no doubt," he adds, "that the habitual respiration of the air of ill-ventilated and gloomy alleys in large towns, is a powerful means of augmenting the hereditary disposition to scrofula, and even of inducing such a disposition *de novo*. Children reared in the workhouses of this country, (Great Britain,) and in similar establishments abroad, almost all become scrofulous; and this more, we believe, from the confined, impure atmosphere in which they live, and the want of active exercise, than from defective nourishment."

With these facts, it is not strange that *Consumption* should take the lead in our weekly bills of mortality, and should even have disputed precedence with the cholera itself.

As to cholera, it is well known from its whole history "that its diffusion is promoted by all those causes which have a tendency to render the air impure." The Sanitary Committee speak of impure air as infesting every locality in which the epidemic appeared in this city. In the first cases described, it is said that the situation of the patients was truly deplorable. "They were lying on a few filthy rags on the half decayed floor of a miserably damp and dark basement, with clothing hardly sufficient to cover their nakedness; and the odor, on entering the place, was disgusting in the extreme."

In the districts where the epidemic raged most fearfully, the atmosphere was infected by nuisances of the character referred to in a former article—stables, distilleries, slaughter-houses, and other establishments, which have since been presented by the Grand Jury as nuisances, even in time of general health. Says the City Physician, respecting one of these districts, "There are, in the neighborhood, a great many pits and pools of stagnant water, from which, and from the bone-boiling and similar establishments, very offensive effluvia emanate." The Philadelphia Board of Health make similar statements respecting the condition of those localities in which the epidemic chiefly raged in that city.

A whole neighborhood, and even an entire city, may be rendered unhealthy by stagnant air, or by the impure effluvia arising from such localities. In some of the villages built in the narrow gorges of the Alps and Pyrenees, the air is seldom renewed or changed; but remains throughout the year stagnant, humid, warm and corrupt. The consequ

AMERICAN MISSIONARY ASSOCIATION.—Messrs. Evarts, Thompson and Hail, with their wives, and Miss Urania Hunt, sailed for Jamaica Dec. 7. Mr. Evarts and Mr. Thompson return to their labors after a short sojourn in this country, with their health much improved. Mr. and Mrs. Hail and Miss Hunt have now gone out for the first time.

A letter to the Secretary, from a missionary at Bangkok, Siam, dated July 13th, speaking of the ravages of the cholera, says that "probably as many as 25,000 in this city have perished within the last month. They have been swept away, as with the besom of destruction, from a world of probation, where, it is believed, many thousands of them have known more or less of the truths of the Gospel, but have rejected them."

He says that several of the tracts prepared by Dr. Bradley and Mr. Caswell, now out of print, are greatly needed there. He thinks Dr. Bradley will find full employment for a long time after his arrival, in getting ready such tracts as are needed for distribution.

The Committee, in their January paper, observe that—

"Within the last two months we have sent out seven mission families, and two single females, making sixteen adults, viz: three families to Siam, one family and one single female to Africa, and three families and one single female to Jamaica. Of these all but five have gone to their present fields of labor for the first time. In providing an outfit for these missionaries, paying their passage money, and procuring supplies for the several missionary stations, the treasury of the Society has been overdrawn. We trust, however, that it will not be suffered to remain long in this condition. The past liberality of the friends of our Missions encourages us to hope that the treasury will soon be replenished. We beg of them to remember that the policy of the Executive Committee has been, and is, not to involve the Society in debt. Applications for aid in the work of Home Missions are continually being made, and the Committee, in entering their work in this direction, will have to be governed by the state of the treasury."

REVIVALS.

LONDON, ENGLAND.—The *Oberlin Evangelist* has letters from Rev. Asa Mahan, giving an account of his labors in connection with the congregation of which Rev. John Stevenson is the pastor. A protracted meeting was in progress, which seemed to be blessed with manifold tokens of the Divine favor. Mr. Finney also is laboring with success in another part of the kingdom. The latest account is in the following extract of a letter from President Mahan, dated *London*, Nov. 30th:

"You and your readers will be interested also to learn that there is now in progress a very interesting revival in the church under the care of Bro. Stevenson, in connection with a series of meetings which I have been holding with him for some time past. It is safe to say, I suppose, that something over a hundred hopeful conversions are already known to have occurred. Under the labors of Bro. Finney, also, in Houghton, a village some seventy miles from this city, a revival of great interest and power is in progress. The region all around is being moved. Bro. Finney is expecting next Sabbath to commence labors in Birmingham, where a wide door is open before him. He has preached four discourses of great interest and power in this city, in Bro. Stevenson's chapel."

RELIGIOUS INTEREST IN NEWBURYPORT.—We learn from private sources that the religious interest in Newburyport, to which we have before referred, still continues. Report says that several hundred persons are at the present time specially interested in religious matters, and that a hundred or more are reckoned among the recent converts, of whom a number are aged persons, and some thirty are young men.—*Traveler.*

NEW HAVEN.—We learn that the contributions of the Center Church (Dr. Bacon's) to the different benevolent societies, amounted in the year 1849 to over $5,200. The sum of $1,700 was contributed to the Home Mission Society.—*Journal.*

DR. THOMSON AND THE FREE BIBLE PRESS.—Much interest seems to have been excited among the British churches, by an appeal issued by a committee at Bristol, in behalf of Dr. Adam Thomson, the originator of the "Free Bible Press," at Cold Stream, Scotland. The history of that important institution is briefly this:

From the time of Henry VIII till the year 1839, the printing of Bibles had been a close monopoly in the hands of the King's Printers of London and Edinburgh and the two Universities of England, and no other person could print the common version. They charged their own prices, and their profits became exorbitant by the operation of the Bible Society.

In 1837, Dr. Thomson took the lead in a movement, which brought the subject before Parliament, and finally led to the abolition of the monopoly in Scotland. To secure to the public all the benefit of *this triumph*, Dr. T. and his family invested all their *property* in the enterprise of printing cheap Bibles at Cold Stream. This has worked a great reduction of prices. The brevier or minion Testament which in 1840 sold in sheets for 1s., was invoiced in 1849 at 5d., and the minion Bible was reduced from 4s. to 2s., in sheets. A great increase of circulation has followed. In two years ending April, 1836, the British and Foreign Bible Society issued 791,668 Bibles and Testaments; in the two years ending April, 1846, the issues were 2,214,011. More Bibles were printed in Scotland *in 1846* than in all Great Britain in 1833. In 1845, the Cold Stream press printed more than were *printed* in all England in 1832. An immense saving of money has also been made to the public. The saving to the British and Foreign Bible Society in one year cannot be less than one hundred and fifty thousand pounds. The saving to the public the first three years was over HALF A MILLION POUNDS STERLING.

Yet the Bible Society never patronized the Cold Stream Press. Being in the hands of the aristocracy, it would not do to give its countenance to free trade, even in giving free circulation to the Word of God. And they carried this deference to monopoly so far, as actually to sell their Bibles at a loss, sinking £14,000 in six months, while paying the monopolists their full price—making up their loss out of the free contributions of the people!

The Free Bible Press had no charity fund to fall back upon; and at a moment when their stock of Bibles was very heavy, the monopolists came down with their prices, an l thus crushed the obnoxious concern at Cold Stream, and overwhelmed the good Doctor and his family in utter bankruptcy. In view of his very meritorious services and his present necessities, the Bristol Committee have proposed to raise for Dr. Thomson a Testimonial Fund, by general contribution. Those who buy a pocket Bible for 10*d.* for which they formerly paid 5*s.*, and a Testament for 6*d* which used to cost 3*s.*, ought surely to make the old age of that patriotic old man and the lives of his dependent children abundantly comfortable. We have before us a letter of Dr. Thomson, addressed to Lord Bexley, the President of the B. & F. Bible Society, giving, in very simple and modest terms, the history of the enterprise and its ruin, which is enough to move a heart of stone. Referring to a letter from the Secretary of the Society, in which the remark is made by way of consolation, that "there is one satisfaction which you cannot fail to enjoy—all must admit that you have been mainly instrumental in producing that lowering of the price of the Bible, which is so intimately connected with the present extraordinary demand for the sacred volume,"—the Doctor replies as follows:

"Whatever may be my feelings of satisfaction on the ground before mentioned, yet think what they must be, when the exclamation of Queen Esther, in one sense, may be too truly appropriated by me in another, 'How can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred,' and I may add, of my own offspring?

"As it respects myself, not at the verge of human life—not to speak of nearly £5000 advanced by one member of my family, the whole of which has been lost—I have individually, since my connection with Bible circulation, lost upward of £200 of yearly income, besides the property from which a part of that income was derived, and which, with a life insurance of £1000, which has also been relinquished by me, might have been a small patrimony to my children."

This affair is now deeply interesting to our own people, from the fact that this reduction in the price of English Bibles has led to the importation of many thousands into this country, so that the possession of an Oxford, or a Cambridge, or a London Bible, is no longer the privilege of a few, but is within the reach of all.

The Congregational chapel in Jamaica-row, Bermondsey, has recently been rebuilt, in handsome style, to seat 1000 persons, with rooms for Sabbath and day-schools, &c. The first pastor of the church was Mr. James Janeway, author of the "Token for Children," who died in 1673. The second was Mr. Thomas Roswell, mentioned by Macaulay, who was tried before Lord Jeffries for treason, but was acquitted. Dr. Roger Flexman was afterward pastor, who imbibed Arian errors, and the congregation dwindled to twenty persons. The present pastor is Rev. G. Rose. At the opening of the new chapel, the morning sermon was preached by Dr. Harris, and the evening by Rev. W. Brock, of Bloomsbury chapel.

RELIGIOUS NEWS.—The Presbyterians, O. S., are about establishing a religious newspaper at San Francisco, called *The Watchman.*

VOLUNTARYISM IN IRELAND.—Rev. Alexander King has been delivering a course of five lectures in Belfast, on Voluntaryism in America. The lectures are reported in the *Derry Journal.* He alleges the case in the 2d chapter of 1 Samuel as the model of the compulsory system, and argued that the same consequences would always follow from the same plan.

"When the people have to endure the insolence and oppression of those who demand 'flesh for the priest,' and threaten to 'take it by force,' the natural result is, that men abhor the offering of the Lord. Coercion employed in behalf of religious teachers always injures the cause of religion, places unfit persons in the sacred office, and begets in the minds of the people the elements of infidelity. The comparative failure of the Reformation, admitted and deplored by eminent men in all the Protestant churches, was traced to the secularizing and corrupting influences of those political alliances which the reformers entered into with the German princes, and the apostate and semi-infidel condition of the Protestant state churches of continental Europe, was referred to as a melancholy proof of the evil consequences of worldly power ruling and supporting the Christian church. The affecting testimony of the Hon. and Rev. B. Noel concerning the utter failure of the Established Church of England to provide a pious ministry, and to instruct the population, was presented in connection with the recent statements of Sir J. Sinclair on the absolute inefficiency of the Established Church of Scotland. The condition of the endowed Presbyterian Church of Ireland was shown, on the testimony of her own ministers, and of the defenders in the press, to be one of 'ignoble conditions,' and 'imminent peril,' one in which 'the government has a ready machinery,' by 'lightening the services' of which it can coerce her ministers to act contrary to their consciences, producing 'subserviency,' 'disreputable sycophancy,' and 'a condition of almost helpless dependence on the state.' The official and unquestioned statistics of the financial affairs show that government bounty is drying up the fountains of her liberality, and inducing her members to give less for the support of her ministers than is given by the poorest Voluntary churches in the land."

In Scotland, the Total Abstinence cause seems to have fairly taken hold of the public mind. The sad increase of intemperance, and of crime in consequence, is opening the eyes of the considerate. In a police court in Glasgow, not long since, the sitting magistrate took occasion to remark that he had just closed the first month of his service in that capacity, during which time no fewer than 1496 persons had been brought before him, of whom 570 were found drunk and disorderly. He had lately spent a month in Germany, and did not see a single case of inebriation the whole time.

ORDAINED.—On the 19th July, Enoch Paul, Catechist, was set apart to the pastoral care of the Tamil Church and congregation at Bellary, in connection with the London Missionary Society. Rev. W. H. Drew, of Madras, delivered the charge, which was founded on the words of the apostle to Timothy: "Take heed to thyself and to thy doctrine." On the following Sabbath a sermon was preached to the church on their duties. The Tamil church at Bellary is one of the oldest in India connected with the London Society.

LITERARY.

WORKS OF THE BLIND.—Two works, by authors who are blind, have lately been published in this city. The first, published by Trow, "Poems by Alice Holmes," is the work of a young woman of Jersey city, who has been totally blind since her tenth year. The following extract from the opening poem will afford a specimen of the sweetness and delicacy that characterizes these notes from the harp of the blind girl:—

"My harp is on the willow hung;
To me the morning brings no light;
No ray of sun or moon I see,
But one unchanging night.

"To me the variegated earth
Would seem one dark unbroken plain,
If in my heart I had not hid
Bright visions that oft come again."

The other, by the same publisher is "A Place in thy Memory, by Mrs. de Kroyft, New York." She writes in prose, and her preface commences with—"Three years ago I had perfect sight; I was in one short month a bride, a widow, and blind." She publishes for the sake of procuring herself the means of support at the Asylum, that she may educate her fingers to supply the loss of her eyes. We copy a sentence:

"'Tis evening—the moonbeams gladden all the hills; the stars are out and I see them not—once my poor eyes loved to watch those wheeling orbs; till they seemed joyous spirits, bathing in the holy light of the clear upper skies;—but *now* they are not lost to me; fancy, with a soul-lit look, often wanders on the hills of memory, where hang daguerreotypes of all that is bright and beautiful in nature, from the lowest flower that unfolds its petals to the sun-beams, up to the cloud-capt mountain and the regions of the starry sky."

A BLUNDER.—A correspondent of the *London Athenæum* has detected a singular literary blunder in M. Guizot's late work. M. G. adduces a *Disputatio*, in Latin, by Alcuin with Pepin, the second son of Charlemagne, as a specimen of the incipient development of the intellectual powers in the dark ages. The correspondent shows that the *Disputatio*, so far from being a sample of the dawning of science, is but a translation from the Greek *Sentences* ascribed to the Athenian sophist Secundus; the teacher of Herodes, Atticus. The writer deduces from the affair a proper caution to be observed in estimating the literature of the Middle Ages, to distinguish between the Latin which connects itself with former ages, and is marked with degeneracy, and the native literature which was then just springing into existence, and which is marked with the sprightliness and novelty as well as the crudity and coarseness of uneducated juvenility.

W. H. Prescott is said to be engaged upon a "Life of Philip the Second of Spain," which will be published during the coming year.

Mr. Henry Fairbank has written a pamphlet, which he calls a defense of Wm. Penn, from the charges against him in Macaulay's history. This has brought out the editor of a Dayton (O.) paper, who says he has access to some original manuscripts of Penn, and will publish them shortly, which will prove Macaulay to be in the right.

The *Boston Transcript* publishes an extract of a private letter from London, relating an incident which took place lately in the Court of Exchequer, illustrative of the esteem in which American lawyers and law writers are held at Westminster Hall. As the circumstance took place in open court, it belongs to the public.

"The question before the Court arose under a policy of insurance. One of the counsel cited an American case. Baron Parke asked him from what book he quoted. He replied, 'Sumner's Reports.' Baron Rolfe then said, 'Is that the Mr. Sumner who was once in England?' On receiving a reply in the affirmative, Baron Parke observed, 'we shall not consider it entitled to the less attention because reported by a gentleman whom we all knew and respected.'"

The *Evangelical Magazine*, of London, has in the Supplement of the November number no less than five articles credited as "From the New York Independent." They are entitled—"Do you ask for the Holy Spirit?" "Religious Conversation;" "Not my will but thine be done;" "Individuality;" "Conversation about a Revival." Miss Larcom's "Burning Prairie" is also given, probably from our columns, where it appeared about the same time with the other pieces copied.

Mrs. Sigourney and Miss Gould have each a new volume ready; the former with the title, "Whisper to a Bride," the latter a new volume of poems.

We are glad to announce that Lea & Blanchard, of Pennsylvania, will issue splendidly, Johnston's Physical Atlas of Natural Phenomena, in royal 4to, with twenty-six colored maps. The great number of costly enterprizes now undertaken by our publishers, shows that we have entered upon a new era in this business.

The public mind in Germany has already called for a second edition of Bruno Bauer's "Civic Revolution in Germany, (Die Bürgerliche Revolution,") in which the late movements are traced to the secession of Ronge, in 1844. This shows what it is that occupies the attention of those who buy books. Bauer is very severe in charging the failure of the revolution to the want of faith in the bulk of his country—men of the middle classes. The citizen, says Bauer, "lacks the personal courage to make a thorough clearance; he only roots among the rubbish, but does not clear the ground; his meetings and councils are nothing but a proof that the old world has nothing more to discuss, and has exhausted her whole stock of wisdom." Bauer is rather "red" in his republicanism.

The *London Athenæum* thinks that Paulding's *Puritan and his Daughter* "does not contain a single combination, character, discussion, or speculation which has not been presented to us a dozen times at least by former romancers."

What will not be "illustrated" by modern art, when not only our almanacs but even our dictionaries are to be embellished. The London book lists announce the publication of an "Illustrated Companion to the Latin Dictionary and Greek Lexicon," by Anthony Rich, jun., A. B.

LITERARY DEGREES.—Some one has estimated that the degree of Doctor in Divinity has been conferred on forty-one persons in the United States during the past year. At this rate the evil will soon cure itself.—*Presb.*

FOREIGN.

The *Canada* arrived at Halifax on Sunday morning, an abstract of news was telegraphed to Portland, thence sent by special engine to Boston, again committed to the wires, and published in our morning papers on Monday. The conveyance to this city was by House and Bain's telegraph, which worked admirably, conveying the news as rapidly as the copyist could transcribe. The locomotive came from Portland to Boston in three hours, 110 or 120 miles.

The Pope has not returned to Rome.—A mutiny has broken out among the Austrian troops at Comorn, and several officers killed by the soldiery.—An extensive conspiracy of the nobles has been discovered in Russia, the object to overthrow the dynasty.—A most formidable rebellion has broken out in Servia, the Sclavonians against the Austrian authorities, said to be instigated by Russia to keep Austria in due subjection.

In England, the commercial reports are highly avorable:

"Cotton has risen since the departure of the last steamer one farthing per pound on general descriptions. The prices quoted on the 28th were, fair Uplands 6⅞, Mobile 6⅞, New Orleans 6⅞, with an improved tendency in the market. The business done at the Liverpool Corn Market on the same day was moderate, but an improved tone existed and prices were rather higher than on that day fortnight. Wheat advanced twopence per 70 lbs. Fine brands American flour brought 25s.; ordinary, 23s. 6d. Indian corn, white, 29s3Os.; yellow, 28s29s. Money still continues plenty. Consols closed yesterday at 96⅛; 3 per cents, 96⅛, and the 3½ per cents, 97⅛. American securities still continue firm, and in fair demand. Bullion has increased in the coffers of the Bank of England to within a trifle of £17,000,000, a fact unprecedented in the annals of the Bank."

On the subject of the annexation of Canada to the United States, the *Morning Advertiser* a well-informed journal, has the following:

"The Cabinet has under its consideration the question of a severance between the mother country and her Canadian possessions. The conclusion arrived at is, that England would be no actual loser were the Canadians to carry their threats of separation into effect; the result of a careful examination of the Canadian connection in all its aspects is, that so far from England being a sufferer from the renunciation of their allegiance to the British Crown on the part of the Canadians, she would be an actual gainer."

It was announced at Berwick-on-Tweed, that the cholera, which had committed such fearful ravages in the village of Eyemouth, had so far abated on the 10th Dec. that no new cases were reported.

A greater breadth of land has been autumn-sown this season than was ever known before in the kingdom.

The Unitarians have a weekly newspaper, a quarterly review, and two monthly magazines, and the editor of one of these is under the disagreeable necessity of declaring that the *Christian Reformer* has been conducted for five years not only without emolument, but with annual pecuniary loss.

EBENEZER ELLIOTT.—The last verses of Mr. Elliott, dictated while on his death-bed, ran as follows:

SONG.

Thy notes, sweet Robin, soft as dew,
Heard soon or late, are dear to me;
To music I could bid adieu,
But not to thee.

When from my eyes this lifeful throng
Has past away, no more to be;
Then, Autumn's primrose, Robin's song,
Return to me.

These lines were written at the request of the poet's daughters, to suit the tune of "'Tis time this heart should be unmoved."—*Sheffield Independent.*

FRANCE.—The bill to restore the tax on potable liquors has passed the Assembly.—The Bank of France is authorized to increase its circulation of notes, from 450 to 525 millions.—The President and Gen. Changarnier have been reconciled.—The President has directed a general examination of the tariff, to see whether it will answer to reduce or repeal the duties on food and raw materials.—M. F. Barrot, Minister of the Interior, is negotiating a plan for throwing the use of the telegraph open to the public.

The Government has resolved upon the abolition of the system of passports.—A terrible onslaught has been made upon the rats in Paris, the premium being raised to 50 francs per 1000, and upward of 250,000 were killed in four days. The skins sell for 100 francs per 1000 to be made into gloves—Paris kids, doubtless.

"The *Journal de Havre* states on the authority of private letters from the United States, that the Cabinet at Washington has just admitted the justice of the demand for indemnities made by Mr. G. T. Poussin, and which was the origin of the dispute with Mr. Clayton."

TURKEY.—The refugee question has been settled, and the ratifications are alone waiting to make the settlement definitive. The Poles who have embraced the Mahometan faith are to be withdrawn from the province of Rumelia, and the refugees generally are to be kept for twelve months in some distant province of Turkey.

CHRISTIAN LIBERALITY.—The munificent sum of two thousand pounds has just been paid by Rev. James Sherman to Messrs. Hankey, the bankers of the Society, as the contribution of a *Country Friend*, who desires to be unknown.

DUBLIN UNIVERSITY.—The *Limerick Chronicle* says: "A vast reduction in the number of students in Trinity College has taken place this term, caused by the poverty of the country and the opening of the Provincial Colleges at Belfast, Cork and Galway."

John Naylor, Esq., of this town, has purchased Hooton Hall estate, late the residence of Sir William Massey Stanley. The price is about £80,000, and the timber to be taken at a valuation. The estate comprises 800 acres.—*Liverpool Mercury.*

The English papers state that Kossuth's furniture has been sold by auction at Pesth. The plainness of it was remarkable. His family have been liberated, and they intend to join him in Turkey.

LYONS, FRANCE.—Out of about 200,000 inhabitants, 9,000 are nominal Protestants. There is one evangelical Protestant church of 420 members, from 350 to 380 of whom are converted Catholics.

The ships New World and Ivanhoe arrived at this port on Tuesday, in 24 days from Liverpool. The latter made the voyage out and home in 53 days, taking in a full cargo at Liverpool.

The *Canada* arrived at this port yesterday morning, but her mails were too late in reaching us to admit of a more full sysnopsis of news than we had prepared above from the telegraphic intelligence.

CONGRESS.

WEDNESDAY, JAN. 9th.

IN SENATE.—Mr. Seward presented a resolution directing the proper committee to inquire into the expediency of making a donation of public lands to the Hungarians. These donations have not heretofore resulted very favorably. Gen. Ujhazi has gone to Washington to petition for diplomatic interposition. There are then three schemes of relief to the Hungarians, Cass's, Seward's, and Ujhazi's. Why not unite them all, under Hale's amendment, so as to include Russia in the resolution of withdrawal?

THURSDAY, Jan. 10.

IN SENATE.—Mr. Clay presented the petition of W. A. Seeley, a gentleman of the law, who devoted several years to the discovery and recovery of the crown jewels of Holland, asking Congress to aid him in obtaining from Holland the promised reward, or adequate remuneration for his services. Mr. Clay suggested that it might be practicable to attach the debts due to Holland in this country. Mr. King said there was no propriety in any such course; if our citizens rely on the faith of foreign governments, they have no other recourse.

The anti-slavery resolutions of the Legislature of Vermont came up, on the motion to print and refer.

Mr. Chase, having the floor, expressed his joy that the bad precedent set ten years ago, in refusing the customary respect of printing resolutions of the Legislature of Vermont, was about to be reversed, and that papers from Legislatures of sovereign States are to be duly received, whatever be their contents. He remarked on the threatening language of some Southern gentlemen, and inquired what was the import of these disunion intimations? Have not the South always had their full share in the honors and the power of the Government? Why do they assume to dictate? Why do they not meet the question in the spirit of the fathers of the republic? The North designs no aggression on the rights of the South; but only that Congress shall do its duty within the constitution, to prevent the further extension of Slavery, and absolve the North from participating in its support—wherever it exists under federal laws. He declared that he was the last man to propose any interference with Slavery in the States.

Mr. Clemens, Ala., said the Vermont resolutions went much further than the declarations of the senator from Ohio; they insisted on the abolition of Slavery in every State which has come into the Union since the constitution was adopted. He was willing to print 50,000 copies, for he wanted the South to know the spirit that exists in the North. We have not sought to intimidate the North, but we are resolved to resist all further encroachment, and to prove that we are in earnest. We believe that Abolition will never pause; success in one measure will only lead to another, and we have determined to meet it here. The senator from Ohio professes to be a strict constructionist; where does he find in the constitution any authority to legislate on Slavery, in the District or anywhere else? The South has won by arms an equal right in the territories, and the constitution gives them an equal participation. The Union is valuable only for the rights it secures. [That is not the way the people of the North estimate its value.] Unless the South can have justice, let nothing be said about the glories of the Union. Union with degradation is ten thousand times worse than disunion, no matter what may be its consequences.

The North had insulted the South by appeals from the pulpit. They had hired lecturers to inflame the public mind, and printed and circulated pamphlets in which the grossest misrepresentations were coupled with the most inflammatory appeals to the worst passions of the slave; thus placing the lives, peace, and property of the South in jeopardy. He referred to the speech made by Mr. Seward in Ohio, and said that he had taken much broader ground on the question of Slavery than Mr. Chase. He had burst through all bonds; and others of the North, who pretended to advocate the same cause with him, ought to blush for their feeble advocacy. The feelings expressed in that speech were not simply those of a few hot-brained fanatics; they were the sentiments of the great body of the people. The responsibility was removed from that gentlemen's shoulders, and rested upon the people who sent him there. The South had a right to take his exposition of the sentiment of his constituents. They had made no threats of dissolution:—the Union was already dissolved. It had been dissolved when the North committed the robberies upon the South;—its aggressions upon their rights and their honor. If the North wanted the Union to be preserved, let them repeal the laws which violated the constitution, and deprived the South of their rights under that instrument. A spirit had been awakened in the South, that must be satisfied. The senator from Vermont had said that these resolutions expressed the sentiment of the civilized world. Sir, no man having a proper respect would have dared, upon this floor, to give expression to such sentiments as these. No body of men, who deserved to be recognized as belonging to a civilized country, would ever have so forgotten the respect due to themselves and to their fellow citizens, as to give expression to such sentiments.

Mr. Hale followed. The senator from Alabama had convinced him of one thing, if no more, and that was, that there is no such thing as satisfying fanaticism. He hoped Northern men would carry back this assurance to their constituents. He was gratified on another point. There were many good folks at home, who had been frightened by the speeches made here, and the "wreck of matter and the crush of worlds" sort of sentiments, with reference to the dissolution of the Union, not alone upon the Slavery question. Well, it strikes me that these timid people will feel great relief when they find out that the Union has been already dissolved, for so says the honorable Senator, and they know nothing about it. (Laughter.) I will relate a circumstance that occurred when I was a justice of the peace, for I filled that office before I became a Senator. A couple came to me to be united in the holy bonds of wedlock; well, I made short work of it. I said to the man, do you take this woman to be your wife? "Certainly," said he, "I came here on purpose." (Laughter.) Then said I to the lady, do you take this man to be your husband? "*Yes I do*," she said. Then you are man and wife, I replied, that's all. Both of them looked at me with astonishment, and after a pause the lady asked me, "Is that all?" (Great laughter.) Yes, I replied, you are man and wife. "Well, it's not such a mighty affair after all." (Renewed merriment.) Well, sir, I think that these timid advocates of freedom, when they read the speech of my honorable friend, will conclude that dissolution was no such mighty affair after all.

Mr. H. said he would not assume to speak for the whole North, as the Senator from Alabama had spoken for the whole South; perhaps he was authorized to do so. But, said Mr. H., I have a right to speak for a small piece which lies a good way to the North, I can speak for New Hampshire, and if I am incorrect, my colleague can put me right. The Senator referred to the factory operatives of the North, as slaves. Other gentlemen have done the same before. Gentlemen have even attempted to convince me that our factory operatives cannot compare with their slaves, either in physical comforts or moral and intellectual advancement. As I live in a manufacturing town, I have a right to know something about this; and my colleague also lives in a place filled with factories, and can judge of what I say. We have, in the village where I live, about 1000 female operatives; and in the Savings Bank we have over $300,000 on deposit, more than half of it belonging to these "factory slaves," as they are called.

They are mostly the daughters of individuals who live at a distance, and when poverty, distress, death, or any other misfortune visits the household, or palsy places its remorseless hand upon the aged parents, the daughters come to these villages, and by industry and frugality make happy and comfortable the declining years of those they leave behind them. And I will say, sir, that nowhere can you find, in whatever circle of intellect, fortune, or position in life you may seek, purer morality, greater correctness of deportment, higher intellectual cultivation, or persons better understanding all the proprieties and duties of life, than must be conceded to these factory slaves. The men are equally commendable, prudent, industrious, honest, and educated; they are the pride of New England; and I would like any man, sir, I care not how chivalric or bold he may be, to go among them and tell them they are slaves. Compare them with slaves, do you, sir? I will not make that comparison;—lay aside your slaves—bring forward your masters, and if the weight of intelligence, education, and everything else that exalts the human character, is not on the side of these despised factory operatives, then your masters will be found a superior class of men to any I have had the honor to meet. Sir, I do not know of any population, North or South, with whom they will not compare in all that is worthy of emulation or commendation.

After some remarks by Mr. Butler and Mr. Foote, Mr. Phelps said he believed he could vindicate the resolutions of his Legislature on another occasion. The subject was therefore laid over.

FRIDAY, Jan. 11.

IN THE HOUSE.—The election of a clerk was at last accomplished. Mr. Venable, of N. C, Dem., voted for Campbell of Tennessee, the Whig candidate. He was followed by the members from South Carolina and some others, and so Campbell was chosen.

"Mr. Wood, of Ohio, who on the last vote for clerk had supported Forney, arose, after Campbell had been announced as duly elected, and with some appearance of excitement, said that 'he was extremely gratified that the southern democrats had shown their true principles and position in the result of the last ballot; that he felt relieved; and that a dissolution of all political connection between the northern and southern democracy ought to take place.'

"Mr. McLean desired to ask Mr. Wood a question' but the House was not in the humor to attend to the catechist, and refused leave to put the question."

Ineffectual attempts were then made to elect a sergeant-at-arms, and repeated with like success on Saturday.

MONDAY, Jan. 14.

IN SENATE.—Mr. Pratt, the newly-elected Senator from Maryland, took his seat. He was the Governor who refused to pardon Charles T. Torrey, (then dying with consumption,) on the intercession of his wife, backed by the first names in Massachusetts.

Mr. Houston offered a resolution granting express permission to the people of any territory lying south of Lat. 36½, to frame a State constitution *establishing* negro slavery!

Mr. Pearce made a speech in favor of suspending the act which limits the expense of the customs. A debate ensued, which resulted in the adoption of a proviso, offered by Mr. Dickinson, of New York, that the expenses shall not exceed those of 1840. The vote on this proviso stood 27 to 27, and it was carried by the casting vote of the Vice-President.

Mr. Calhoun said, that in 1821, when the revenue was $15,115,000, the expenses of collecting it were $693,000; in 1849, when the revenue had increased to $31,500,000, the expenses of collecting the same had increased to $2,200,000. This was an increase of the expenditure, as would be seen, of 200 per cent—a fact alone sufficient to show that there was "something rotten" in the service. He was satisfied that the expenses of collecting the revenue might safely be reduced to $1,500,000, and under a proper system to even $1,000,000.

The further consideration of the subject was postponed till to-morrow.

Mr. Douglass, of Illinois, offered a resolution of inquiry as to the expediency of retroceding to Maryland all that part of the District of Columbia not included in the city of Washington, and giving legislative powers as a territory to the city government.

IN THE HOUSE.—The time for which the old rules of the House had been adopted being about to expire, the House took up the report of the select committee on rules, postponing for that purpose the further trials to elect the remaining officers of the House. After discussion, the subject was postponed till Monday next.

TUESDAY, Jan. 15.

IN SENATE.—On motion of Mr. Phelps, the subject of printing the Vermont Resolutions was laid over, in order to finish the bill, or rather joint resolution suspending for one year the limitation of the expense of the customs. On report of the Committee on Finance, the expenditure of 1848 was taken as the standard, and so the resolution passed.

The subject of French Spoliations was referred to a Select Committee, of which Hon. Truman Smith is chairman.

Mr. Bradbury's resolution, calling on the President to give the reasons for removals from office, was next in order. Mr. Mangum said it was a gross invasion of the constitutional rights of the President, and moved to lay it on the table. Lost, yeas 23, nays 29. Mr. Clemens voting aye.

Mr. Douglass offered a resolution calling for the report of the agent who was appointed to visit Hungary; and another for the correspondence respecting Guatemala.

IN THE HOUSE.—At the third trial, the House succeeded in electing a Sergeant-at-Arms, Adam Glossbrenner, of York, Pa., Dem., a new candidate. he having 107 votes, and Giddings, N. Y., Whig, 102.

GENERAL NEWS.

FROM CALIFORNIA—*Mails arrived—but not by the regular steamer.*—The steamer *Cherokee*, from Chagres Jan. 2, arrived here on Sunday morning, with advices from San Francisco to Dec. 1, and a part of the mail—that no regular mail steamer has been able to bring. The rest of the mails have been carried to New Orleans, and will come along some time. The letters that came to Panama from San Francisco, Nov. 15th and which might just as well have reached New York by the *Empire City* on Christmas day, may be in this predicament. It is said there are 60 bags of mail letters now on the Isthmus, waiting official leave to be sent on.

The mail by the Cherokee has about 13,000 letters of which 3,000 are for New York, and most of the remainder for New England; where the payment of 40 cents apiece for 10,000 letters will probably make some converts to the doctrine of cheap postage.

The Cherokee brought 244 passengers, with $320,000 in gold dust as freight, and about an equal amount in the hands of passengers. Among the passengers was Hon. George W. Wright, one of the Representatives in Congress from the new State of California. Mr. W. is a merchant, formerly of Nantucket, and was once a Democratic candidate for Congress in Massachusetts. Mr. Gilbert, the other member elect, will not leave home till January, by which time the Senators will doubtless be chosen.

The steamer Unicorn, from San Francisco to Panama, brought a crowd of passengers, and many were disappointed who wished to take passage. The rainy season has set in quite early, and the streets of San Francisco are almost impassable, and the city most dreary and uncomfortable to the new comers, who are continually crowding in.

The election was so much hurried, and the notices so imperfectly circulated, that it is estimated not above one-quarter of the votes were cast. The *Tribune* says:

The following aggregates of votes for Governor in all the districts north of Monterey (embracing probably three-fourths of the voting population) are made up from the "Alta California" of Dec. 1:

CONSTITUTION.

For it,	9,938	Against,	750
Blanks,	1,240*		

* Votes for officers, silent with respect to the Constitution.

GOVERNOR.

Peter H. Burnett,	5,908	John A. Sutter,	2,185
Winfield S. Sherwood	2,429	John W. Geary,	1,480
W. M. Stuart,	649		

LIEUT. GOVERNOR.

J. McDougal,	6,671	R. Roman,	2,283
J. B. Frisbie,	1,301	Francis J. Lippitt,	894
A. M. Winn,	831	De la Guerra,	120

CONGRESS.

George W. Wright,	4,715	Rodman M. Price,	3,485
Edward Gilbert,	4,223	L. Dent,	1,917
P. A. Morse,	1,910	E. J. C. Kewen,	1,720
W. M. Shepard,	1,689	W. E. Shannon,	1,294
Pet. Halstead,	1,237.		

The *Alta California*, of Dec. 1, has an article on the population of the State, based on estimates, of which the following is an outline:

Date.	Population.	Total.
Jan'y 1, 1849, Californians,		13,000
" " Americans,		6,000
" " Foreigners,		5,000
		24,000
April 11, 1849,		31,000
Nov. 28, 1849, Previous number,		31,000
" " Arrived by sea, Americans,	19,000	
" " " Foreigners,	6,500	
" " Mexicans, &c.	7,500	
" " Overland,	30,000	
		94,000

The result is probably below the mark, and the population is thought to exceed 100,000. We do not see any allowance for the many deaths that have occurred in the season.

The latest intelligence from the *Placers* is said to be favorable for the gold diggers up to the commencement of the rains, after which the work is abandoned. Multitudes are crowding to San Francisco; the accommodations at the mines being quite unsuited to the weather, being either tents or rude log huts, embanked at the sides. Provisions are scarce, flour selling on Feather river at a dollar and three-quarters per pound. At Sacramento it is only $50 the barrel, mutton $1 per lb., veal 75 cents, and beef 50 cents.

Mr. Wright, the Member of Congress, has been examining the veins of gold in the quartz rocks, and has found rocks so rich that they yield from $1 to $3 to the pound. In the Georgia mines, quartz is called rich which yields 50 cents to the bushel, weighing 75 pounds. He has given large orders for machinery to stamp the quartz.

Dr. Wiesbicki, well known in this city, is getting out a book on California, to be published at San Francisco. The *Pacific Times* says—

"In the general emigration to California, Mesdames the Muses (to judge from the appearance of our copy drawer) have not staid behind. Our daily receipts in the poetic line have for some time past averaged about one hundred lines."

INDIGNATION MEETING.—A meeting of the citizens of San Francisco was called on Wednesday last, in Portsmouth square, "to adopt such measures as shall be deemed advisable in regard to the mails between San Francisco and the United States."

SUCCESSFUL DIGGING.—We saw a man yesterday from the Middle Fork, who has been at work but six weeks, and in that time has turned out, with his own hands, six thousand five hundred dollars. He had one "lump" weighing twenty-seven and a half ounces.

FROM THE SANDWICH ISLANDS.—Letters and papers from the Sandwich Islands to November are brought by the Cherokee, via San Francisco. The vessel which arrived at San Francisco brought a large quantity of fruits and vegetables, which were highly acceptable to the Californians. *The Friend*, of which we receive files by this arrival, mentions the loss of the whaler Richmond in St. Lawrence Bay. She was full of oil, only wanting one whale. She took six whales in one week, at the head of the Anadir Sea, making 1200 bbls.

The debt of the Seamen's Chapel at Honolulu has been reduced by donations, from $2,944 to $578. The chaplain acknowledges the receipt of 8 boxes of Bibles, received free of freight, by the ship Montreal. Rev. Mr. Damon, the chaplain, has returned from his tour in California and Oregon. He publishes his "log-book" in the columns of the *Friend*.

At the Monthly Concert, held in Honolulu, in September, it was voted that the avails of the collection for the next two months be appropriated to the Tualarin Academy, Oregon, and that the other stations be invited to cooperate.

The *Friend* promises hereafter to give some interesting information concerning Japan, gathered by M'Donald, the young Scotchman who voluntarily left the ship *Plymouth* on the coast of Japan, and Robert M'Coy, of Philadelphia, who left the ship *Lagoda* with six other Americans and eight Sandwich Islanders.

The *Friend* claims to have been chiefly instrumental in directing the attention of whalemen to the Arctic Ocean as an inviting field of enterprise, in consequence of which more than 50 vessels have gone thither. Of these, thirteen ships have taken 120 whales, making 17,650 bbls. oil, averaging 1312 bbls. to each ship. The editor grounds on this an earnest claim on the whalers to sustain the publication of the *Fri

Editors' Table.

A MEMOIR OF THE LIFE OF JAMES MILNOR, D.D., late rector of St. George's Church, New York. By the Rev. John S. Stone, D.D., Rector of Christ Church, Brooklyn. Abridged by the Author. Published by the American Tract Society, 150 Nassau-street, New York.

This work has been much improved by abridgment. The author has omitted the plea for the Prayer-Book and other arguments for Episcopacy, which however proper in themselves, were out of place in a book published by an undenominational Society which derives its support mainly from non-Episcopal churches. The suppression of these offensive passages, in compliance with a just and wholesome criticism, is a pleasing indication that our great benevolent societies are not beyond the reach of public opinion. The Tract Society was benefited by the free strictures upon its policy and management in the columns of *The Independent*.

The book might have been still further improved as a book published by a religious society "for general circulation," by the omission of the minute details of Dr. Milnor's visit to England, for the public have little interest in knowing with whom he breakfasted and dined and supped each day, at what house he took his meals, and where and how he spent each hour of the twenty-four. England is not now so far off as it was when Dr. Milnor wrote his diary; and lords are by no means such great personages as they were even twenty years ago. It is enough to know that Dr. M. was well received in the best English society.

Had the publication of this abridged edition been delayed a little longer, we are sure it would have suffered another abridgment in compliance with the recent criticism of Dr. Cox in the *New York Presbyterian*. A passage in the diary of Dr. Milnor does great injustice to the memory of the late Dr. Wilson, of Philadelphia. Says Mr. Milnor, at that time a lawyer in Philadelphia—

"Dr. Wilson was a man of great learning and most exemplary piety, but so devoted to the peculiar doctrines of the Calvinists, and the intricate points of theology, and though amiable in an eminent degree in private life, yet so austere in the pulpit that I could not, with satisfaction or profit, continue my attendance on his administration. My aversion to many of the dogmas of the Presbyterians, and to Mr. Wilson's style of preaching, induced me to take a pew in the *new* church of St. James, where I now attend."

This paragraph was written when Dr. Milnor was yet an unconverted man, and not in a mind to relish the "strong meat" with which Dr. Wilson was accustomed to feed his intelligent and admiring congregation. Dr. Wilson's manner in the pulpit was forensic,—for he too had been educated to the bar,—and as he labored under a painful physical infirmity, he sometimes exhibited while preaching a degree of nervousness which might have been mistaken for austerity. But he was not an austere theologian, nor an over-rigid Calvinist. He found nothing to condemn in the theology of Dr. Skinner, who was so obnoxious to Dr. Green and others in his early ministry. The name of Dr. Wilson is emblazoned in the affections of the First Presbyterian Church of Philadelphia, for while he commanded their respect he also won their love; and during the trial of their present pastor for heresy, the confidence of the church in *him* remained unshaken, because in their view he preached and taught just as Dr. Wilson did. We do not believe that Dr. Milnor would have given to the world the above opinion of Dr. Wilson under his own hand; and we regret that Dr. Stone has incorporated it into his volume, and that the Tract Society has stereotyped such a harsh and censorious judgment against a faithful and beloved minister of Christ, now gone to his rest. We should think that the First Presbyterian Church of Philadelphia would stipulate that no money given by them to the Tract Society shall go to perpetuate this reproach upon their late revered pastor.

We do not well see how our Old School brethren in the Presbyterian and the Dutch Reformed churches can endure the slight put upon Calvinism by this work issued from the press of a Society which they in part support. Dr. Stone is not to blame for this; the book is faithful to its subject, and some theological points are happily presented; but the difficulty arises from the impossibility of doing justice to a man of Dr. Milnor's distinctive views upon the basis of an undenominational Society. The whole weight of Dr. Milnor's character is thrown against "the dogmas of the Presbyterians" and that "Calvinism" at which he sneered. We say these things for the sake of important principles, which in our view have been violated by the Tract Society in the publication of this book. In its abridged form, and at the reduced price of 60 cents, it is much better adapted to general usefulness than as it first appeared; and yet it should have been published by an individual, and not under the sanction of a Society representing different denominations of Christians. We renew the hearty commendation which we before gave of it, as an admirably written biography of an excellent man.

GLIMPSES OF SPAIN: or Notes of an Unfinished Tour in 1847. By S. T. Wallis. New York: Harper & Brothers, Publishers, 82 Cliff-street. 1849.

By some mysterious ordering of events we had last week a leisure evening; an appointment canceled, no visiters, no interruption, and no specific duty on hand. We seemed to have cut loose from the world and to be borne by fairies to dream land. Putting ourselves under the guidance of Mr. Wallis we made a flying tour of Spain, and never have we found a more interesting companion or a more instructive guide. He took us to be sure to some places—theaters, operas, balls, &c.,—which we should not have visited of our own choice, and he troubled our conscience by taking us a sight-seeing on the Sabbath, but he thus gave us a better view of the interior of Spanish society than we could possibly have gained if traveling alone. He had an eye for the beautiful and the picturesque, and a good knowledge of localities and of history, and was a shrewd observer of men and things. In the most unaffected manner he would direct our attention to the beauties of the surrounding scenery; occasionally he would break forth in glowing and rhythmic strains without changing his voice or manner or seeming to be aware that he was entrancing us by his words. He was withal something of a philosopher and could speculate pleasantly if not profoundly upon society, government, commerce and religion. He was always good-humored and always refined. He seemed to dislike nothing but Englishmen, and he would let slip no opportunity of holding up John Bull for our diversion.

He took a much more favorable view of Spanish society than is common with travelers—and pointed out many indications of progress in a nation supposed to be in the last stages of decline. After all our rambles he brought us safely home, having neither been robbed nor murdered on the highway, poisoned in a kitchen, nor burned in a Plaza, and not having felt the least apprehension of these proverbial perils of the traveler in the Peninsula. We met no banditti, had none of "the adventures of Gil Blas" and saw none of "the exploits of Don Quixote." And yet we had enough that was lively and exciting to give zest to the tour. At the close of the entertainment we were ready to reproach ourselves for not having sooner accepted the invitation of this agreeable traveler, and to promise to attend him whenever and wherever he may hereafter be pleased to take us. And by his permission we invite the reader to make one of the party.

GEOMETRY AND FAITH; A fragmentary supplement to the ninth Bridgewater Treatise. By Thomas Hill. New York: C. S. Francis & Co., 252 Broadway.

This slight duodecimo, of only 48 pages, contains much thought, and much to quicken the thinking faculty of every attentive reader. To those who are familiar with the plan of the Bridgewater treatises, and especially with the subject of Babbage's volunteer "Ninth Bridgewater Treatise," the title-page which we have copied will give some idea of the work. To others the title will convey no meaning whatever. We hardly know how to explain the character of the book, better than by saying that it points out some of the most recondite, and at the same time most convincing, indications of benevolent design that have ever yet been noted in the structure of the material universe with its adaptations to the constitution of man. It is a valuable contribution to the science of natural theology.

We select a single specimen of the author's style and argument, more intelligible perhaps to unlearned readers than some other passages:

"Every gas, says the chemist, is a vacuum to every other gas. Each gas carries sound with a different velocity, proportioned to its density and its elasticity. Hence, in a mixture of gases, generally, several sounds will be propagated, one in each gas. But our atmosphere is a mixture of two gases of unequal densities. To these densities the elasticities are, however, so exactly adjusted, that sounds travel in either gas with the same velocity. Were it not for this kind provision of the Creator—that is, had the velocity of sound differed in these two gases as the velocity in them differs from that in most of the gases known to us—the use of wind instruments of music would have been impossible, and not only music, but the sounds of the human voice would have become a mass of insufferable discords, so soon as we were at any distance from the point whence the sound issued. Not only would the tones and the harmony—that is, the hidden symmetry—have been destroyed, but the rhythm also, the manifest regularity of intervals, by the interference of the sounds overtaking each other in the separate gases. Thus from the symmetry of time in sounds, from harmony and melody, is the loving-kindness of God made manifest in his adjustment of the densities and elasticities of the mingling atmospheres to the ear of man."

MEMOIR OF SARAH B. JUDSON, member of the American Mission to Burmah. By Emily C. Judson. A new revised edition, with notes by the author. Twentieth Thousand. New York: Lewis Colby, 122 Nassau-street. 1849.

This beautiful memorial of the late Mrs. Judson, from the pen of Fanny Forester, has already attained a much wider circulation than is common to biographies. This is what both the character of the subject and the reputation of the author would lead us to expect. There is a peculiar interest about the volume arising from the present relations of the author; and this tribute to one who so lately preceded her in her own labors and joys is as generous as it is just. The influence of the book upon female character cannot fail to be in all respects useful and happy. The present edition contains nearly sixty pages of added notes.

THE AMERICAN AND FOREIGN CHRISTIAN UNION. January. 1850.

This is the title of the new organ of the Society bearing the same name. It combines the features of the "American Protestant" and of the "Quarterly Paper" of the Foreign Evangelical Society. Each number will contain 48 pages octavo, and will give the latest intelligence of the doings of the "Union" both in the home and the foreign field. The first number augurs well for the interest and ability of the work. Its mechanical appearance is good and yet it is afforded at the low rate of *one dollar* a year. We hope it will have a large number of *paying* subscribers.

THE PULPIT REPORTER:

A fortnightly publication under this title has been commenced by Holbrook, Buckingham & Co., 128 Fulton-street. Each number will contain three or four sermons from ministers of different denominations, printed from phonographic reports, revised when practicable from the notes of the preachers. It will thus be a faithful transcript of the current style and sentiments of the American Pulpit. As however it will report all sorts of sermons, Calvinistic, Arminian, Unitarian, Universalist, Puseyistic, Roman Catholic, Swedenborgian, it will require to be read with discrimination, and is hardly suitable for general circulation among families. For ministers especially, and for all who wish to know just what is taught from Sabbath to Sabbath in the various pulpits of our land it is a capital work, and we therefore wish it success. Perhaps the good it may do to Roman Catholics, Universalists and the like, by means of the evangelical discourses which it will lay before them in contrast with those of their own faith, will counterbalance the evil it may do by introducing discourses of an opposite character into families where evangelical religion prevails.

We hope the publishers will not again disgrace their pages with such horrid caricatures as those of Rev. H. W. Beecher and Baptist W. Noel, or with such meager biographical sketches of living divines, and such lame criticism upon their genius and style.

SPIERS' FRENCH DICTIONARY:

A correspondent sends us the following:

"I would invite the attention of students of the French language, and of French students of the English, to this condensed and admirable Dictionary, imported by Messrs. Little & Brown, of Boston.

"It is the result of thirteen years' labor; and the author's judgment, patience and tact seem, in no instance, to have failed him. Every article exhibits a strict conformity to the beautiful scheme of classification and arrangement with which the author commenced; and the result is, that we have here the most complete and reliable French Dictionary that we have ever taken in hand. It is equally full and clear in the English-French part as in the French-English, so that it is a trustworthy guide both to the English and the French student. It presents, in connection with each word, its appropriate regimen; it exhibits separately and under appropriate signs the literal and the figurative meanings, and the different significations of words as used in the arts and sciences. The author is careful, in each instance, to say enough and no more; and by this means, together with his system of signs, and his clear arrangement, he has compressed a vast amount of information into a volume of moderate size."

"It is for sale at Bixby's, 122 Fulton-st.

"TEACHER."

MISCELLANEOUS.

Portrait of a Pious Youth.

The following sketch from the pages of the *Massachusetts Teacher* for August, we publish in the hope that it may conduce to multiply such scholars, teachers, and missionaries as it delineates. The writer has had the delicacy and good sense to withhold the name of the individual referred to, obviously because she had some plain-spoken words of commendation for her yet living father. We can assure our readers on personal knowledge that the picture here given is no fancy sketch. Its lines and colors are to the life.—*Oberlin Evangelist.*

THE SCHOLAR, TEACHER, AND MISSIONARY.

Two things, and only two, are indispensable to build up and sustain a good school: good teachers, and good scholars. As well might the joiner build a beautiful and durable house out of rotten timber, as the prince of teachers make a desirable school out of boys or girls deficient in sense, energy and application. To be sure, "the business of the teacher is to ring on the dome of the slumbering soul, till he wakes the tenant;" but the whole *corps* of educators cannot rouse one, if there be *none* there. A theological professor was once told that some of his students misrepresented his views of the doctrines of free agency and divine influence. He replied significantly, "We do not find brains for our young men." Neither do any teachers. Miss Lyon never would have been able to build up the Seminary which she left, a legacy to the world, if she had not first been able to draw around her substantial minds, capable of making improvement, and disposed to apply their time and faculties, no less than their money, to mental culture. In the notice of her, which appeared in the March number of the *Teacher*, her school at Buckland was mentioned. She used commonly to call it her Buckland school; but to accommodate both towns on the line of which she lived, and to both of which she used sometimes playfully to say she belonged, she kept that school alternately in Buckland and Ashfield. Miss Hannah White, of Ashfield, and Miss Louisa Billings, of Conway, (now Mrs. Russell, of West Springfield,) were her assistants in both places. They all worked hard. The reputation of that school, for a circuit of twenty or thirty miles around, had no rival. It began with twenty-five scholars; the sixth and last winter there were about one hundred. The common branches of education were taught most thoroughly. The teacher of very moderate mental capacity who spent a winter there, and who had imitation enough to go out the next summer and teach reading, writing and spelling, Colburn's First Lessons, Written Arithmetic, and English Grammar, exactly as she had been taught them; and who had, above all, the tact to make her scholars learn, execute and recite, as well as she herself had been made to do the preceding winter, was sure to be wanted the next year in the same school. With a knowledge of the studies in which they were so well drilled, many of those pupils embraced the great principles of action which Miss Lyon delighted to present. They learned to use their common sense, to practice self-denial and benevolence. The Bible was the Book of books, whose pages were turned every day, whose precepts were written on every memory, and whose spirit was caught by many a heart.

One of these scholars, a specimen of the class who furnished the material that school was made of, comes now before my eye. She was a Connecticut maiden. I see her now, as I saw her almost twenty years ago, in all the glow of health and youth. She lived in the western part of her native State, in a town on the line which divides it from our Commonwealth. Her father, as true a Puritan as ever trod the sands of Cape Cod, hale and healthy, yet lives, on the confines of age, a man of sound sense, much reading, and independent judgment. He is a man among men, who, when he opens his mouth, speaks to the point, and finds hearers. He measures men, and women too, not by the acres they own, the ready money they can command, nor by the polish of their manners, but by their power to perceive truth and detect sophistry, both in theory and practice. He handles arguments, as he does his implements of husbandry, without gloves. Humble, contrite, and mellow, when he lays his heart open before God, he offers no petitions to any other; nor borrows leave to believe and follow what he, with his own good eyes, sees to be right and proper. Though a plain farmer, tilling his own soil, doing his own sowing and reaping, planting and harvesting, yet he has considered an education in Yale College not too costly for three of his five sons, nor esteemed the opportunities at Buckland, Ipswich, and South Hadley, in successive seasons or years, less than indispensable to his three daughters, all that lived to grow up. That money is worth nothing except as you can put it to account in producing the means of happiness—mind before money, and God before all, is the substance of his creed. Such men and their families, frugal, intellectual, vigorous, counting knowledge better than gold, and wisdom to be chosen before rubies, are what make our corner of the world the Attica of America. Such sons and daughters bless the institutions they join, while they bless themselves. One half-dozen of them will often give a pleasant type to a class or a school, and quite change its aspect.

The two-story white house, the home of my chosen early friend, stands a few rods back from the street, on what used to be the great stage-road from Hartford to Albany. The olive plants, once so plentiful around that table, are now nearly or quite all transplanted, some to other climes, some to the Paradise above. It was pleasant when they were not yet scattered, to see them gather around the blazing hearth, and engage in their homely domestic avocations. I have seen brothers and sisters, mother and sire, hired man and visitor, assembled of an evening. The tallow candles burned brightly on the little stand. The bushel-basket of apples stood beside the father. He turned the paring machine, while all the rest of the circle, save one, quartered, cored, or strung. That one read the last speech in Congress, or an instructive book; and while the circle, and the head of the family especially and frequently, breaking the thread of the discourse, to inquire what the writer meant, to expose the fallacy of the reasoning, or to point out doctrines or sentiments worthy of all approbation. It was an honor to any author to be read in that kitchen. Day by day, in their rural home, each of those children was storing up thoughts which have since been the nuclei for many others to cluster about. They were fastening pegs upon which to hang a thousand other facts and ideas. They know not how much they owe to their good father. The best prayer I can offer for them is, that they may be as useful in their generation as he has been in his.

Mary, the favorite daughter and sister of this lovely group, was one of those amiable spirits who never seem to know the meaning of the words anger, envy and jealousy, save by the definitions of the dictionary. Her father always said she was the peace-maker of the family. Yet she was by no means one of your inanimate pieces of clay, who have just vitality enough within to keep them from crumbling to ashes; who are honest, truthful and quiet, because they have not energy enough to be otherwise. She had enough of her father in her to have a mind of her own. She was by nature so constituted to learn, and how to use the information she gained. She possessed memory and understanding in good measure, but ambition and vanity seemed to be left out in her mental composition. "I should not dare to alter that head," said a phrenologist who had carefully examined it. The even tenor of her way was delightfully interrupted, one fall, when her father sent her over the hills to Buckland, to spend a winter in Miss Lyon's school. She was just one of those that Miss Lyon loved to labor for. She caught every word her teacher uttered. She had attained to woman's hight. Her character was molding for her future existence. Miss Lyon knew that she was not making marks upon the sand. All noticed her winning ways, her perfect lessons, her quiet demeanor, her attentive eye. Every rule of school exactly met her wishes. No restraint was irksome to her. It was no effort to her to do exactly what the teacher required as to her conduct, and as for strenuous application to her books, that was the very thing for which she went to Buckland. She could learn her lessons from the love of study and from the habit of faithfulness in little things, as well as any others could from ambition. If she was not the best scholar in school, there were none who went before her. Some had studied more branches, but she always did as well as any one in her own classes. Of all young ladies in the world to make good scholars or useful characters of, give me your industrious farmer's daughter, who can milk, churn, and set a cheese; wash, iron, and clean house; bake bread, cake or pie; and turn her hand to making a new garment, or mending an old one. These are the scholars, when we can get them, who hold on and hold out. Their faces do not blanch at a long lesson. They do not heave a sigh at a mole-hill difficulty, and say, "O dear, I can't understand that." My friend was of this favored class. She had put away dolls and other playthings with her infant years. Amusement was an unsipid word to her ears. Recreation, in the domicil of her father, was reading, conversation, and the lighter work of the family, or a walk or drive to the corner or to the next town. The teachers and pupils of that winter school all took delight in the new scholar. With all the rest, she was very respectably connected, and had some intellectual relatives whose names were held in honor in the school of that mountain town. Her own worth and intellectual strength made her friends. Thinking was no new business to her. She was used to reflection. She did not ask questions that by study and consideration she could answer herself. She did not waste her time in trivial conversation. She was on the alert for information in the house and by the way, at the table and in the social circle. Nonsense was what she could not understand, nor sympathize with.

Mary had been brought up to follow the dictates of conscience, to speak the truth at all hazards, to fear God and hate evil. It was no new thing to her that she was a sinner in need of pardon. The right and wrong of things had not only been discussed in her hearing ever since she could understand moral distinctions, but she had been herself allowed and encouraged to engage in such discussions. Ethical questions had long been as familiar to her as her A B C. Still truth in her new home came before her in a new aspect. She was associated with many of her own age to whom religion was a source of everyday happiness. Their love to God was to them a well-spring of joy. Their lives were beautiful illustrations of the power of religion to subdue the passions and turn the warm current of the youthful heart heavenward. Nothing preaches like example. Religion, as embodied in these companions, was a constant sermon, and the application was so obvious, that one trained as she had been, could hardly fail to make it. In the cheerful labors and patient efforts of her teachers to make every scholar better as well as wiser, and in the earnest faith of Miss Lyon, she saw the beauty of religion in letters of living light. She read, and, as was natural to her, she meditated, till the desire for the like precious faith filled her soul. In the religious instruction which Miss Lyon hardly let one day slip by without giving, the truth which had before dwelt in the outer court, the intellect, was now brought directly to her heart. Her susceptibilities were awakened. Things that she had all her lifetime known she now felt. As from day to day Miss Lyon unfolded, as all her scholars know she could, the extent of God's claims, the wide import of his law, and the reasonableness of his requirements, blameless as our young friend was in the eyes of the world, she felt herself a transgressor of that law, justly exposed to its penalty, and forever liable to the frown of a righteous God. She was not overwhelmed with the fact. Guileless as a child, she trusted that the way of salvation was open to her. Hearts, humble and simple, can understand what it is to come to Christ, when learned men and sage philosophers, puzzled with their own wisdom, refuse to look and live. One Sabbath forenoon, as she sat in the corner of a square pew in that old meeting-house, as much alone with God as in the retirement of an upper chamber, she listened as the minister of Christ offered salvation to his lowly hearers, and invited the weary, the wanderer, the thirsty, to come; and her heart replied, Lo, I come. He who made her mind saw its purpose, and as she gave herself forever away to love and serve her God, accepted the offered gift. She seemed to have no experience to speak of, but she was of those who endure unto the end; and now, clothed in white, she doubtless looks back on that Sabbath hour as one of most intense interest to her in her tuition below. As she listened to Miss Lyon her mind received new views of life, and she added to her native sweetness the grace of Christian self-denial. She saw no ecstasy. She saw no visions. She never spoke of raptures. She omitted no lesson. She wore no long face. She looked at things as they are, and as God looks at them. She did all from nobler and higher motives. She disciplined her mind and stored up information not merely for her own gratification, but to make it a better instrument to do the will of her Father in heaven.

In the spring she returned home, and the next summer she engaged in teaching. She kept a district school. Her services were in demand in that district ever after. She subsequently went to Ipswich to continue her education. She taught sometimes in the South, sometimes in the Ipswich Seminary, and sometimes in her own father's house. Everywhere she was beloved and successful. In every situation she was faithful to her employers and to her pupils. Her own mind constantly grew larger and richer. At all times it was her first endeavor to bring all within her reach to honor God, to appreciate his glorious character, and to fulfill the work in which Christ has left his followers to do. She looked abroad and saw multitudes perishing for lack of vision. She gave liberally of her earnings to send to them the word that brings salvation. Daily, in her approaches to the throne of grace, she remembered those whom her voice and presence could not reach. She did all in her power to enlist her friends in the same work. She had a winning way of speaking to a thoughtless scholar. "I have been very much interested in your progress in arithmetic," she would begin, "but," she would add, "I have been afraid you do not think so much as the subject deserves, of the interests of your undying soul." There was no making sport of such an appeal. With what a natural tone, how sweetly her voice was sweet, low music—would she say to a Christian friend, "You will consecrate yourself *entirely* to the service of God, will you not?" Information on the state of the world, next after Bible truth, and in connection with it, she delighted to collect and diffuse. She studied and taught geography with reference to the wants and woes of humanity. We used to say, that we were always sure of seeing the *Missionary Herald* when we met her. Her pupils were well informed as to the history and progress of Christian missions. Her charity for those afar off did not abate her love for those in her own path. That submissive but bereaved Christian mother, who still survives, will tell you that she was no less helpful as a daughter, or lovely as a sister, because her heart embraced a world.

Not unsought was she won. She was teaching school at home. Her father's house was filled with adult young women, who boarded there to enjoy her instructions. Two younger brothers also shared the privileges of her school. The missionary chest passed that way, and partook for a night of the hospitalities of that house. The man was not blind. He could not fail to see her obliging disposition, her household thrift, and her lovely Christian spirit. She invited him to go in and see her school. There he witnessed her tact in teaching, and saw, reflected from glowing faces, the impress of her own beautiful and intelligent mind. His judgment approved. His heart loved. *She* took the matter calmly. She considered it well. On due deliberation she hailed the providence that opened a way for her to go in person to the destitute whom she had so long loved and pitied. She could not easily be spared. She was eminently fitted to be useful in her native land. There was a right hand to the beloved principal at Ipswich. Miss Lyon too was anxiously asking whether she might not have her efficient aid in her contemplated enterprise. She was beloved by a large circle of friends. She was dear as ever was daughter or sister to her own family circle. But she looked away, and longed to go. "Others," she said, "can easily be found to fill my place here; let me go to the heathen." It was not in our hearts to hold her back. Parents and teachers, friends and companions, bade her God-speed. She went about her preparation as collectedly as though she were only getting ready to keep house in the next town. She put herself under the instructions of the missionary, that she might very early acquire the native tongue of her future scholars.

The American Board became embarrassed by the commercial pressure of 1837–8, and as many will recollect, were obliged to hold back the willing agent from his foreign field. With her own true and good sense, my friend remarked that she did not regret the delay on her own account. "I shall have," she said, "an opportunity to do a little good in this country before I leave, and I think it probable I shall live just as long, and do just as much in the missionary service as if I should go abroad immediately." The remark was doubtless a prediction. The people in her own town furnished her with a school-room. A small house was taken. Nine grown young women, if I remember right, with herself, occupied it. Each of the family, except the teacher, brought their furniture, table service, and food from their homes not many miles distant. The teacher had intended to board in an agreeable family near by; but that little circle so besought her to share their bed and board, that she could not refuse. Her last labors in teaching, to any extent, in America, were in that school and family. A delightful remembrance have that band of girls, of their missionary teacher. They did not run the slower in the path of human learning, because they were starting on another and higher race, and had their eyes on another goal. They learned to think for themselves, and to feel for the needy at one and the same time.

The Board of Missions was relieved from its embarrassments. Our young friends received word that their services were accepted, and from the time their union was consummated. They made flying visits to their friends. They went together to his beloved Alma Mater, and received the benedictions of the men to whom he had first looked for instruction and guidance, and with whom he had been subsequently and happily employed in the business of education. He shook hands with young men whom his example and arguments had won to the same great work, the missionary service among the heathen. They went together to South Hadley, that she might bid an affectionate farewell to her revered and beloved Miss Lyon in her new home. Miss Lyon had kept her eye on her from the first hour she had become her pupil. Her heart had enjoyed her improvement. She rejoiced to see her commence a religious life. She followed her upward and onward course. She gave her a parting blessing. It was the second year of that institution, that, with tears, they bade one another farewell, and ere this I doubt not they have exchanged sweet congratulations in palaces of joy.

Mary went to her distant work. She was a good wife. The Mahratta was hardly new to her when she reached her adopted home. She was too lavish of her labors. She lived too fast, and soon failed. A lady associated with her in the same mission wrote after her death as follows: "She was with us only a short time, but we do not measure her usefulness by years. We feel that few have done more for this people than she. Her prayers for them are many, fervent and heartfelt. She had four schools, to which she devoted a good deal of her time, energy and thoughts. These schools were in the city, and visiting them from week to week, she became extensively known to the girls' mothers, and to many women in the neighborhood. Often would they collect around her in little companies, and she would tell them of Christ and his salvation. Since her death these women speak of her in a most interested manner. A more cheerful, happy person, say they, we never knew. She had many calls from the natives, and no one was suffered to go away from her without some word of instruction. Often would she say to me, 'Now speak a word to this person or to that,' whom we might meet. It was evident from the first that she meant to spend and be spent for this people. She labored with all her heart and all her strength. O how great is the loss to us all—to the heathen community, to the native church, and to our own little band. The native brethren and sisters loved her ardently, and they now mourn and weep. As for ourselves, we feel stricken and afflicted. She always came among us with so smiling, peaceful a countenance, as to impart life and joy to us all."

Before she was thirty years old she was called to her heavenly home. Her passage thither was short and easy. It was from her home in heathen land. At five, one morning, she took her usual drive, though somewhat unwell; breakfasted with a sister missionary, and visited her schools before returning. Before noon she sent to a female friend to call on her at her room. Her husband was absent on an exploring tour. That friend exclaimed, on reaching her room and looking on her countenance, "how very ill you are." "Yes," she replied, "I do not know but I am dying." So it was. The pestilence that walks at noon-day and wastes at night so fearfully, was abroad, and she, service-worn and feeble, was its victim. She expressed no fear. She uttered no regret that she had engaged in the missionary work, but rejoiced in her dying hour that she had been accounted worthy thus to manifest her attachment to the cause of Christ. To the last she was perfectly herself. Along with her tender expressions of affection and sympathy for her absent husband and her darling little son, she would say to the friend who stood by her side, "Dear sister, do sit down."

Between four and five in the afternoon of the same day, the door of the upper sanctuary opened to her. Jesus called. She cheerfully answered, *I come to Thee.* She entered in, and is safe.

"That life is long, which answers life's great end."

Reflection on the Past Year.

We may yet gain some good from the past year, by wise reflection. But there is a vast difference between the measure of any good that can now so be gained,—and the measure of that good which was possible to be gained during the possessions and expenditure of the year. Place yourselves in thought back at the beginning of it, and remember that there you actually did stand,—that it was no imaginary point of history. *Then* you might say, "What is possible to me in the whole length of this commencing year, if the Divine Will shall prolong my life throughout it in moderate health?"—what is possible in a space of nearly four hundred days? My ordinary worldly business and cares absolutely must fill a main share of the time. But even in *this*, by aid from above, there *may* be perhaps a purer conscience maintained, and a more habitual sense of the divine presence. There *may* be, in almost four hundred days, a vast number of—most serious thoughts—pointed reflections of self-examination and self-judgment,—distinct references to God and eternity,—earnest desires after an assured and unquestionable interest in Jesus Christ,—petitions deliberately conceived and addressed to the Almighty,—efforts after a clearer apprehension of divine truth,—efforts to recall and re-apply important admonitions,—efforts for practical self-correction,—efforts to make something that we think, or that we can do, useful to fellow mortals. Compute now the sum of all these invaluable things,—if effected, what a happy enrichment of our spirits and our life! What a value at the time, and forward through life, and into eternity! Now when the year began, all this was possible. The coming year contained all these possibilities; like a mine in which it is certain there is a mass of precious treasure, which may be dug for, and will be found, if the labor is applied; like a field of great and certain fertility. The circumstance that we were not sure of the whole year made only this difference, that the duty was still more urgent to improve it *part by part*, as it might be given to us. Why should not all this that was possible, have been realized? Reflections on the then past year enforced an earnest endeavor, regret, and perhaps remorse came in to reinforce it. Time was evidently acquiring an aggravated value and importance in our hands by diminution. We had perhaps known of unhappy instances of that being the last year to persons who had failed in making the wisest use of their former ones. There were perhaps brought to our view, the most grave and forcible considerations applicable to the case, and corresponding resloutions were most deliberately formed. Then, IF we have failed greatly, WHY have we failed? It were desirable the cause should be well understood.—*John Foster.*

A Year Gone.

In whatever way we consider the subtraction of one year from our whole allotment, it is an important circumstance. It reduces to a narrow space the uncertainty of life's continuance. At the beginning we might, for anything that could be known, live but one or a few years; yet we *might* live fifty, sixty or seventy years. But now, as to many of us, there is no such wide range of life. It brings us nearer to see what we are likely to be *at* the end and *after* the end. It has increased the religious danger, if there be danger. It tells us of too much that now can never be done. It has added very greatly to the weight of every consideration that ought to impel us to make the utmost of what may remain. The year departed may admonish us of the strange deceptiveness, the stealthiness of the flight of time. There have been a prodigious number of minutes and hours to look forward to, and each hour at the time did not seem to go so wonderfully fast; and yet how short a while they now seem to have been, in all vanishing away! It will be so in what is to come. Each day will beguile us with this deception if we are not vigilant; and will leave us, still to be done, that which it should have done. Therefore every period and portion of it,—the ensuing year, and each part of it,—should be entered upon with emphatically imploring our God to save us from spending it in vain!—*Ib.*

The Inward Witness.

We learn from the Mirror that the author of the following paragraph was a good minister who came over to this country not many years after the Pilgrims landed on Plymouth Rock, having been driven by persecution from not less than seven places in England. He abode a short time at Dorchester, afterward at Weymouth, and finally at Rehoboth—perhaps he was the first settler of this last named place, as the name was given it by him. He was accustomed to record the results of his personal examinations of the state of his heart. One of these entries has been preserved. It is as follows:

"I find that I love God, and desire to love Him more. I find a desire to requite evil with good. I find that I delight looking up to God to see Him and his hand in all things. I find a greater fear of displeasing God than all the world. I find a love to such Christians as I never saw or received good from. I find a grief when I see the commands of God broken. I find a mourning when I do not find an assurance of God's love. I find a willingness to give God the glory of all my abilities to do good. I find a joy in the company and conversation of the godly. I find a grief when I perceive it goes ill with Christians. I find a constant love to secret duties. I find a bewailing of such sins as the world cannot accuse me of. I find I constantly choose suffering to avoid sin."

The man who can truly say this of himself is fitted for earth or heaven. There are test points in this record, very convenient for others to try themselves by.

Perseverance.

A swallow in the spring,
Came to our granary, and 'neath the eaves
Essayed to make a nest, and there did bring
Wet earth, and straw, and leaves.

Day after day she toiled
With patient heart; but ere her work was crowned,
Some sad mishap the tiny fabric spoiled,
And dashed it to the ground.

She found the ruin wrought,
But, not cast down, forth from the place she flew,
And, with her mate, fresh earth and grasses brought,
And built her nest anew.

But scarcely had she placed
The last soft feather on its ample floor,
When wicked hand, or chance, again laid waste,
And wrought the ruin o'er.

But still her heart she kept,
And toiled again; and last night, hearing calls,
I looked, and lo! three little swallows slept
Within the earth-made walls.

What truth is here, O man!
Hath hope been smitten in its early dawn?
Have clouds o'ercast thy purpose, trust or plan?
Have FAITH and struggle on.

—*Nat. Intel.*

Right Use of Learning.

The late Rev. Caleb Evans, of Bristol, having once occasion to travel from home, wrote to a poor congregation to say that he should spend a night in their village, and that, if it were agreeable to them, he would give them a sermon. The poor people hesitated for some time, but at length permitted him to preach. After sermon he found them in a far happier mood than when he first came among them, and could not forbear inquiring into the reason of all this. "Why, sir, to tell you the truth," said one of them, "knowing that you were a very learned man, and that you were a teacher of young ministers, we were much afraid we should not understand you; but you have been quite as plain as any minister we ever had." "Ay, ay," the Doctor replied, "you entirely misunderstood the nature of learning, my friend; its design is to make things so plain that they cannot be misunderstood."

Planning a Farm.

The characteristics which made Washington a good general, made him also a good farmer, and foremost of these were energy and forethought—the head to plan, the arm to execute. Plans for improvements on the farms should not only be devised in the season of leisure, but committed to paper—considered, reconsidered, and placed in the order of time at which they will have to be executed.

The Plow and the Sickle.

BY TRISTAM BURGESS.

With a pioneer axe, what a conquest is made!
What a field from the forest is won!
What regions, reduced from the wilderness shade,
Are now warmed in the beams of the sun!

From the rock where our fathers in exile first landed,
Their clearing, from river to river, has spread;
And mountains and plains by their sons are commanded,
Till now on the beach of Pacific they tread.

What a farm for a nation to cultivate now,
And gather the wonderful harvest it yields!
'Tis an empire reduced to the Sickle and Plow,
An empire of gardens, and orchards, and fields!

Hail, Nation of Farmers! rejoice in your toil,
And shout when your harvest is o'er;
Receive the oppressed to your land with a smile,
But frown every foe from your iron-bound shore.

And He who by deeds has now reached a high station,
And is called to preside o'er the commonwealth now,
Must relinquish his farm to save our young nation,
As for Rome, Cincinnatus relinquished his plow.

The Plow and the Sickle shall shine bright in glory,
When the sword and the scepter shall crumble and rust;
And the farmer shall live, both in song and in story,
When warriors and kings are forgotten in dust.

The above sounds most euphoniously on *paper!* But where in our country has the farmer, for skill, diligence, and excellence, been honored in that character, however conspicuous his merits, and however much his example may contribute to the solid welfare of society? Look on the walls of your capitols and your public institutions:—see them covered with portraits, and their niches filled with busts, but—of whom? Of such men as Lowell, and Lincoln, and Phinney,—of Livingston and Buel—of John Taylor of Caroline, of Garnett, or of Ruffin, of J. H. Cocke, or of Peter Minor?—of Pinkney or Herbemont of South Carolina? No, not of one of them. *They* are but common *civil* benefactors of their race! Go and look at those who are honored with *prominent* seats on the floor of the Senate of the United States, and who are they? Men who have taught two blades of grass to grow where one grew before? Would Pennock, the inventor of the horse-rake, be allowed by the Messenger to peep in at the door? Would poor Fitch or Rumsey, inventors of steamboats, or Whitney, whose cotton-gin added hundreds of millions to the wealth of the country, if alive, be privileged by the grave and reverend seniors, representatives of the farmers and planters, to take their seats alongside of men whose only distinction has been *in fields of blood?* Not a bit of it! Away then with all this fulsome, stereotyped, threadbare, vain, empty flattering of the plow; until those who follow it can pluck up the courage to demand a fraction at least of the millions they now pay annually for military instruction and military establishments (enough to build 1000 miles of railroad annually) to be applied to instruction *in the use of the plow.*—*Skinner's Agricultural Advertiser.*

INFANT BAPTISM.—"I cannot but take occasion to express my gratitude to God for my infant baptism, not only as it was an early admission into the visible body of Christ, but as it furnished my pious parents with a good argument, (and I trust through grace a prevailing argument,) for an early dedication of my own self to God in my childhood. If God has wrought any good work upon my soul, I desire with humble thankfulness to acknowledge the moral influence of my infant baptism upon it."—*Henry.*

ÆOLIAN PIANO-FORTES.

AN extensive assortment of superior-toned Rose-wood, Pearl-wood, and Mahogany Piano-Fortes, with and without the Æolian attachment, manufactured by the celebrated house of T. GILBERT & Co., Boston, may be found at their new Ware-Rooms,

447 BROADWAY.

These Pianos, whose best praise is in the hearing of them, in brilliancy and body of tone and style of finish, challenge competition. The Æolian being entirely independent of, and separated from the mechanism of the Piano, can be used with or without the Piano, and from its locality cannot possibly injure or throw it out of tune. Out of nearly eight hundred Æolian Pianos they have sold, and now in use, there is not a dissatisfied one, but one has been returned. About twenty have been sold in this city since the great Fair; and testimonials of their surpassing goodness are constantly reaching us. As the Piano can be used alone for brilliant pieces, and the Æolian alone or combined with the Piano in sacred airs, no instrument is so desirable for the parlor.

N. B. A small, large invoice of new and popular Music from the Boston publishing houses constantly on hand.

The Trade